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TABLE OF CONTENTS.

Portrait of Philip S. Maycock.....	Frontispiece
An Address—The Church of Christ to the World.....	
<i>Prests. Joseph F. Smith, John R. Winder, Anthon H. Lund</i>	481
The Spring Time. A Poem.....	T. E. Curtis 496
The Greatest Victory. A Story.....	Prof. Willard Done 497
Dependence of Morality upon Religion.....	Claude T. Barnes 510
How Glad the Day. A Poem.....	Ethel Genieve Rogers 517
The History of Rasselas, XXVII—XXIX ..	Samuel Johnson, L.L. D. 518
Love and Springtime. A Poem.....	Ruth May Fox 525
Closing Years of St. Paul's Life in Rome. III. (Illustrated).....	Col. R. M. Bryce-Thomas 526
My Prayer. A Poem.....	Charles H. White 531
The Old Mottram Church.....	Julian M. Thomas 532
Philip S. Maycock.....	Briant S. Hinckley 536
Store up Treasures in Heaven.....	Edward A. Gustaveson 538
Editor's Table—Opening Address Annual Conference.....	Prest. Joseph F. Smith 539
A Literary Discovery.....	Prest. Joseph F. Smith 549
Messages from the Missions.....	550
Our Work—Annual Y. L. and Y. M. M. I. A. Conference—Con-	
ference Committees—Chicago M. I. A.—A Word at Parting ...	553
Events and Comments.....	Edward H. Anderson 555

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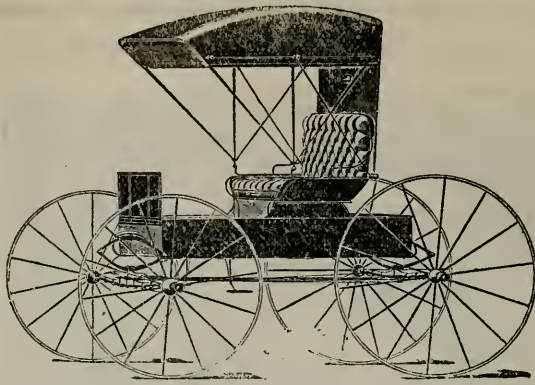
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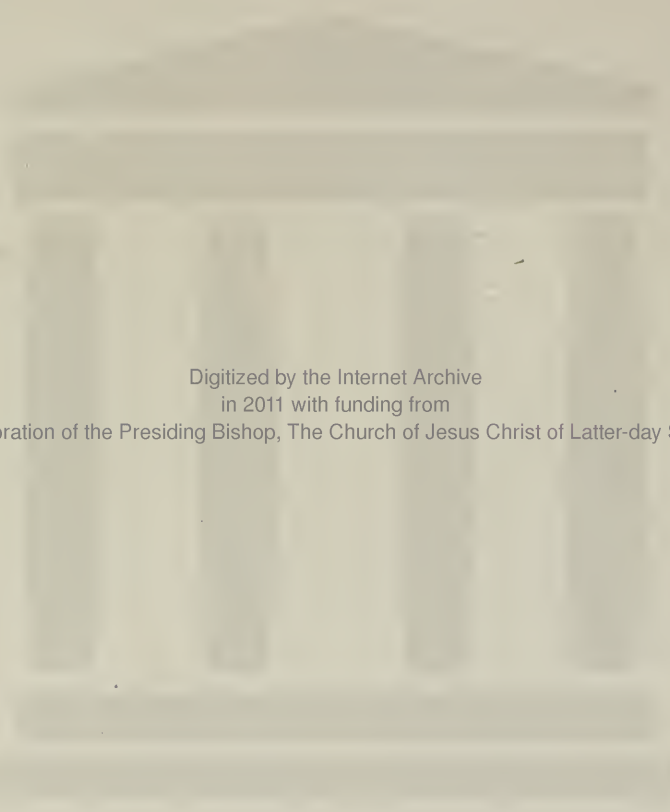
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PHILIP S. MAYCOCK
Born May 23, 1872: died March 21, 1907.

IMPROVEMENT ERA

VOL. X.

MAY, 1907.

No. 7

AN ADDRESS.

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
TO THE WORLD,

Greeting:

In the hope of correcting misrepresentation, and of establishing a more perfect understanding respecting ourselves and our religion, we, the officers and members of the Church of Jesus Christ of Latter-day Saints, in general conference assembled, issue this Declaration.

Such an action seems imperative. Never were our principles or our purposes more widely misrepresented, more seriously misunderstood. Our doctrines are distorted, the sacred ordinances of our religion ridiculed, and Christianity questioned, our history falsified, our character traduced, and our course of conduct as a people reprobated and condemned.

In answer to the charges made against us, for ourselves and for those who, under divine direction, founded our religion and our Church; for our posterity, to whom we shall transmit the faith, and into whose keeping we shall give the Church of Christ; and before mankind, whose opinions we respect, we solemnly declare the truth to be:

Our religion is founded on the revelations of God. The gos-

MORMONISM ✓
FIRST PRES ✓

pel we proclaim is the Gospel of Christ, restored to earth in this the dispensation of the fulness of times. The high claim of the Church is declared in its title—The Church of Jesus Christ of Latter-day Saints. Established by divine direction, its name was prescribed by him whose Church it is—Jesus the Christ.

The religion of this people is pure Christianity. Its creed is expressive of the duties of practical life. Its theology is based on the doctrines of the Redeemer.

If it be true Christianity to accept Jesus Christ in person and in mission as divine; to revere him as the Son of God, the crucified and risen Lord, through whom alone mankind can attain salvation; to accept his teachings as a guide, to adopt as a standard and observe as a law the ethical code he promulgated; to comply with the requirements prescribed by him as essential to membership in his Church, namely, faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost,—if this be Christianity, then are we Christians, and the Church of Jesus Christ of Latter-day Saints is a Christian church.

The theology of our Church is the theology taught by Jesus Christ and his apostles, the theology of scripture and reason. It not only acknowledges the sacredness of ancient scripture and the binding force of divinely-inspired acts and utterances in ages past; but also declares that God now speaks to man in this final gospel dispensation.

We believe in the Godhead, comprising the three individual personages, Father, Son, and Holy Ghost.

We hold that man is verily the child of God, formed in his image, endowed with divine attributes, and possessing power to rise from the gross desires of earth to the ennobling aspirations of heaven.

We believe in the pre-existence of man as a spirit, and in a future state of individual existence, in which every soul shall find its place, as determined by justice and mercy, with opportunities of endless progression, in the varied conditions of eternity.

We believe in the free agency of man, and therefore in his individual responsibility.

We believe that salvation is for no select few, but that all

men may be saved through obedience to the laws and ordinances of the gospel.

We affirm that to administer in the ordinances of the gospel, authority must be given of God; and that this authority is the power of the Holy Priesthood.

We affirm that through the ministration of immortal personages, the Holy Priesthood has been conferred upon men in the present age, and that under this divine authority the Church of Christ has been organized.

We proclaim the objects of this organization to be, the preaching of the gospel in all the world, the gathering of scattered Israel, and the preparation of a people for the coming of the Lord.

“Mormonism” seeks its converts among all classes and conditions of society, and those who accept it are among the best men and women of the nations from which they come—honest, industrious, virtuous, and reverent. In their community life they are peaceable, law-abiding and exemplary. Their instincts, traditions and training are opposed to vice and crime. The religion they have embraced, the Church of which they are members, condemns every form of evil, and their lives, with few exceptions, are exponents of righteousness. Many of the early proselytes to our faith were descendants of the Pilgrims and Puritans. Joseph Smith, Brigham Young, and other leaders among the Latter-day Saints, traced their lineage to the founders and first defenders of the nation. Joseph Smith was a native of Vermont, and by vocation a farmer. All trades and professions were drawn upon for the membership of the Church. In England, its first foreign mission field, it was mainly the middle and working classes that responded to the gospel message. All over the world it has been the same—our converts have been men and women of character, intelligence, and integrity. There is nothing in “Mormonism” to attract the selfish or the vile.

The effort to differentiate the “Mormon” priesthood and the “Mormon” people, by allowing that the latter are a good, honest, though misguided folk, while alleging that their leaders are the personification of all that is bad, is a most futile one. The great majority of the male members of the Church hold the Priesthood, and though constituting the official body of the Church, they are

a portion of the people. Priesthood and people are inseparable, and vindicated or condemned, stand together.

The charge that the Church relies upon duplicity in the propagation of her doctrines, and shuns enlightened investigation, is contrary to reason and fact. Deceit and fraud in the perpetuation of any religion must end in failure. A system of religion, ethics, or philosophy, to attract and hold the attention of men, must be sincere in doctrine and honest in propaganda. That the Church employs deceptive methods; that she has one doctrine for the Priesthood and another for the people; that she teaches one set of principles to her members in Zion, and another to the world, is not true. Enlightened investigation is the very means through which the Church hopes to promote belief in her principles, and extend the beneficent influence of her institutions. From the beginning, enlightened investigation has been the one thing she has sought. To secure this she has sent her missionaries in all parts of the world, especially to the centers of civilization and enlightenment, where her literature has been freely distributed; yet too frequently her claims have been disallowed without investigation, and judgment has been pronounced without a hearing. At the Columbian Exposition, which celebrated the four hundredth anniversary of the discovery of America, the religions of the world were represented in a great parliament, for the purpose of showing "in the most impressive way, what and how many important truths the various religions hold and teach in common; * * * * * to set forth by those most competent to speak, what are deemed the important distinctive truths held and taught by each religion; * * * * * to inquire what light each religion has afforded or may afford to the other religions of the world." To this gathering the Church of Jesus Christ of Latter-day Saints, though the most distinctively American church, was not invited; nevertheless, she sought opportunity to place side by side with the creeds of all the great historic faiths, a presentation of her principles, and to voice to mankind the truths she deemed most important and most helpful. This opportunity was denied the Church, except upon such terms as were humiliating and subversive of the end sought—a wider publication and a more just consideration of her faith. After such an experience, and others of like kind,

though of varying degrees, we submit that it ill becomes our accusers to charge us with shunning enlightened investigation.

It has been charged that "Mormonism" is opposed to education. The history of the Church and the precepts of its leaders are a sufficient answer to that accusation. Joseph Smith, the first President of the Church, founded schools, and attended them as a student, as did many of his followers under his advice and influence. Brigham Young, who succeeded Joseph Smith, emulated him as a founder and patron of schools; and every subsequent President of the Church, his associates, and the people generally, have been equally zealous in that cause. In the course of their exodus from Illinois, our people built log school houses while halting on the Missouri river, then the frontier of the nation; and after they had traversed a thousand miles of wilderness, and planted their infant colony in the valley of the Great Salt Lake, school houses were among the first buildings they erected. Such has been the course pursued in every "Mormon" colony. The State of Utah, now dotted with free schools, academies, colleges, and universities, institutions which have given her marked educational prominence, furnishes indisputable evidence that her people—mostly "Mormons"—are friends and promoters of education. To the Latter-day Saints, salvation itself, under the atonement of Christ, is a process of education. That knowledge is a means of eternal progress, was taught by Joseph Smith:—It is impossible for a man to be saved in ignorance.—A man is saved no faster than he gets knowledge.—The glory of God is intelligence.—Whatever principles of intelligence we attain to in this life, will rise with us in the resurrection.—He who gains in this life more knowledge than another, will have so much the advantage in the world to come. These were aphorisms with the Prophet Joseph Smith.

Neither is it true, as alleged, that "Mormonism" is destructive of the sanctity of the marriage relation; on the contrary, it regards the lawful union of man and woman as the means through which they may realize their highest and holiest aspirations. To the Latter-day Saints, marriage is not designed by our heavenly Father to be merely an earthly union, but one that shall survive the vicissitudes of time, and endure for eternity, bestowing honor

and joy in this world, glory and eternal lives in the worlds to come.

The typical "Mormon" home is the temple of the family, in which the members of the household gather morning and evening, for prayer and praise to God, offered in the name of Jesus Christ, and often accompanied by the reading of scripture and the singing of spiritual songs. Here are taught and gently enforced, the moral precepts and religious truths which, taken together, make up that righteousness which exalteth a nation, and ward off that sin which is a reproach to any people. If such conditions are not a sufficient answer to the charge that our homes are un-Christian, subversive of moral influence, and destructive of the state's stability, then we turn to the present generations, "Mormon" American citizens, products of our religion and our homes, for our vindication:—Here are our sons and daughters, submit them to any test of comparison you will; regard for truth, veneration for age, reverence for God, love of man, loyalty to country, respect for law, refinement of manners, and, lastly, in this issue between us and our accusers, the crowning test of all, purity of mind and chastity of conduct. It is not inordinate self praise to say of the generations of our people, born and reared in "Mormon" homes, that they will compare favorably, in the Christian virtues, and in all that makes for good citizenship, with any community in this or any other country.

The charge that the Church is a commercial rather than a religious institution; that its aims are temporal rather than spiritual; that it dictates its members in their industrial activities and relations, and aims at absolute domination in temporal affairs,—all this we emphatically deny. That the Church claims the right to counsel and advise her members in temporal as well as in spiritual affairs is admitted. Leading Church officials, men of practical experience in pioneer life, have aided the people in establishing settlements throughout the inter-mountain west, and have given them, gratuitously, the benefit of their broader knowledge of things, through counsel and direction, which the people have followed to their advantage; and both the wisdom of the leaders and the good sense of the people are vindicated in the results achieved. All this has been done without the exercise of arbitrary

power. It has resulted from wise counsels, persuasively given and willingly followed.

It has also been the policy of the Church to foster home industries. Where there has been a lack of confidence in some of these enterprises, and private capital has been afraid to invest, the Church has furnished funds that the practicability of the undertaking might be demonstrated; and repeatedly the wisdom of this policy has been made manifest. Thereby the resources of various localities have been developed, community industries diversified, and the people, especially the poor, given increased opportunity of employment and a better chance to become self-sustaining.

We deny the existence of arbitrary power in the Church; and this because its government is moral government purely, and its forces are applied through kindness, reason, and persuasion. Government by consent of the governed is the rule of the Church. Following is a summary of the word of the Lord, setting forth the principles on which the Church government is to be administered:

The rights of the priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon men, is true; but when they undertake to cover their sins, or gratify their pride, their vain ambition, or exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, the Spirit of the Lord is grieved; and when it is withdrawn, amen to the priesthood, or the authority of that man. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile.

Nominations to Church office may be made by revelation; and the right of nomination is usually exercised by those holding high authority, but it is a law that no person is to be ordained to any office in the Church, where there is a regularly organized branch of the same, without the vote of its members. This law is operative as to all the officers of the Church, from the president down to the deacon. The ecclesiastical government itself exists by the

will of the people; elections are frequent, and the members are at liberty to vote as they choose. True, the elective principle here operates by popular acceptance, rather than through popular selection, but it is none the less real. Where the foregoing facts exist as to any system, it is not and cannot be arbitrary.

The Church officers, in the exercise of their functions, are answerable to the Church. No officer, however exalted his position, is exempt from this law. All decisions, rulings and conduct of officials are subject to investigation, correction, revision and final rejection by the general assembly of the priesthood of the Church, its final court of appeal. Even the President, its highest officer, is subject to these laws, and special provision is made for his trial, and, if necessary, his deposition. Where these facts exist in any administration of government, it cannot be justly classed as a tyranny, nor considered a menace to free institutions.

The tithing system of the Church, so often denounced as oppressive, and as imposing an arbitrary ecclesiastical tax, is in reality a system of free-will offerings. True, the members, by the law of the Church, are under moral obligation to pay one-tenth of their interest annually. But from the very nature of the principles on which churches exist, they being voluntary associations for the fostering of spiritual life, and the achievement of moral and charitable ends—in which associations membership cannot be compelled—there is no compulsory means of collecting this or any other church revenue. Tithing is a voluntary offering for religious and charitable purposes, and not a scheme of extortion for the enrichment of the higher officials. Service in the interest of the Church is given, for the most part, without monetary compensation; where compensation is allowed, it is moderate; the high Church officials are not rich, but in the majority of cases are men of limited means, and where it is otherwise, their wealth did not come from the tithes of the people;—these facts are a complete refutation of the slander that our tithing is a system of extortion practiced upon the people for the enrichment of the priesthood. Like the Church government throughout, the tithing system operates upon the principle of free will and the consent of those who hold the faith to be divine.

Neither in mental attitude nor in conduct, have we been

disloyal to the government under whose guarantee of religious freedom our Church was founded. The Book of Mormon proclaims America to be the land of Zion; a land dedicated to righteousness and liberty; a land of promise to certain branches of the house of Israel, and also to the Gentiles. It declares that God will fortify this land against all other nations; and "he that fighteth against Zion shall perish." By revelation to Joseph Smith, the Prophet, the Lord declared that he had established the Constitution of the United States through "wise men raised up unto this very purpose." It is also our belief that God has blessed and prospered this nation, and given unto it power to enforce the divine decrees concerning the land of Zion, that free institutions might not perish from the earth. Cherishing such convictions, we have no place in our hearts for disloyal sentiments, nor is there likelihood of treason in our conduct. Were we evil-disposed toward American institutions, or disloyal to the United States, we would be recreant to these principles to which by interest and education we are attached, and would repudiate the revelations of God concerning this land.

In reaffirming our belief in the high destiny of America, our attachment to American institutions, and our loyalty to the United States, we declare that these sentiments, this loyalty, have outlived the memory of all the wrongs inflicted upon our fathers and ourselves.

If patriotism and loyalty are qualities manifested in times of peace, by just, temperate, benevolent, industrious and virtuous living; in times of trial, by patience, resistance only by lawful means to real or fancied wrongs, and by final submission to the laws of the land, though involving distress and sorrow; and in time of war, by willingness to fight the battles of the nation, —then, unquestionably, are the "Mormon" people patriotic and loyal.

The only conduct seemingly inconsistent with our professions as loyal citizens, is that involved in our attitude during the controversies that have arisen respecting plural marriage. This practice was introduced by the Prophet Joseph Smith, at Nauvoo, Illinois. The practice was continued in Utah, and published to the world as a doctrine of the Church in 1852. In the face of

these facts, Brigham Young, whose position in the matter was well known, was twice appointed with the consent of the Senate, first by President Fillmore, and afterwards by President Pierce, to be the governor of this territory. It was not until 1862 that Congress enacted a law forbidding plural marriage. This law the Latter-day Saints conscientiously disregarded, in their observance of a principle sanctioned by their religion. Moreover, they believed the enactment to be violative of the Constitution, which provides that Congress shall make no law prohibiting the free exercise of religion. Notwithstanding this attitude and conduct on the part of our people, no decision of the Supreme Court upon this question was secured until 1878, more than thirty years after the settlement of Utah; nor were determined efforts made to enforce the law until a further period of five or six years had elapsed. Surely this toleration, under which the practice of plural marriage became established, binds the United States and its people, if indeed they are not bound by considerations of mercy and wisdom, to the exercise of patience and charity in dealing with this question.

If it be charged by those who find extenuation for offenses committed prior to the decision of 1878, that our subsequent duty as good citizens was clear and unmistakable, we reply that the situation, as viewed by some of our members, developed a conflict between duty to God and duty to the government. Moreover, it was thought possible that the decision of the Supreme Court might be reversed, if what was regarded as a constitutional right were not too easily surrendered. What our people did in disregard of the law and of the decisions of the Supreme Court affecting plural marriages, was in the spirit of maintaining religious rights under constitutional guaranties, and not in any spirit of defiance or disloyalty to the government.

The "Mormon" people have bowed in respectful submission to the laws enacted against plural marriage. While it is true that for many years they contested the constitutionality of the law of Congress, and during that time acted in harmony with their religious convictions in upholding by practice, as well as by spoken and written word, a principle committed to them from God, still, when every means of constitutional defense had been exhausted, the Church abandoned the controversy and announced its intention to

be obedient to the laws of the land. Subsequently, when statehood for Utah became a possibility, on condition that her constitution provide by ordinance, irrevocable without the consent of the United States, that plural marriages should be forever prohibited, the "Mormon" people accepted the condition by voting for the adoption of the constitution. From that time until now the Church has been true to its pledge respecting the abandonment of the practice of plural marriage. If it be urged that there have been instances of the violation of the anti-polygamy laws, and that some persons within the Church have sought to evade the rule adopted by her, prohibiting plural marriages, the plain answer is that in every state and nation there are individuals who violate law in spite of all the vigilance that can be exercised; but it does not follow that the integrity of the community or a state is destroyed, because of such individual transgressions. All we ask is that the same common-sense judgment be exercised in relation to our community that is accorded to other communities. When all the circumstances are weighed, the wonder is, not that there have been sporadic cases of plural marriage, but that such cases have been so few. It should be remembered that a religious conviction existed among the people, holding this order of marriage to be divinely sanctioned. Little wonder, then, that there should appear, in a community as large as ours, and as sincere, a few over-zealous individuals who refused to submit even to the action of the Church in such a matter, or that these few should find others who sympathized with their views; the number, however, is small.

Those who refer to "Mormon polygamy" as a menace to the American home, or as a serious factor in American problems, make themselves ridiculous. So far as plural marriage is concerned, the question is settled. The problem of polygamous living among our people is rapidly solving itself. It is a matter of record that in 1890, when the manifesto was issued, there were 2,451 plural families; in nine years this number had been reduced to 1,543. Four years later the number was 897; and many of these have since passed away.

In answer to the charge of disloyalty, founded upon alleged secret obligations against our government, we declare to all men

that there is nothing treasonable or disloyal in any ordinance, ceremony, or ritual of the Church.

The overthrow of earthly governments; the union of Church and state; domination of the state by the Church; ecclesiastical interference with the political freedom and rights of the citizen—all such things are contrary to the principles and policy of the Church, and directly at variance with the oft-repeated declarations of its chief presiding authorities and of the Church itself, speaking through its general conferences. The doctrine of the Church on the subject of government stands as follows:

“We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law.”

Such is our acknowledgment of duty to civil governments. Again:

“We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer law in equity and justice should be sought for and upheld by the voice of the people (if a republic), or the will of the sovereign.”

“We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied.”

With reference to the laws of the Church, it is expressly said:

“Be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under His feet.”

“Behold, the laws which ye have received from my hand are the laws of the Church, and in this light ye shall hold them forth.”

That is to say, no law or rule enacted, or revelation received by the Church, has been promulgated for the State. Such laws and revelations as have been given are solely for the government of the Church.

The Church of Jesus Christ of Latter-day Saints holds to the doctrine of the separation of church and state; the non-interference of church authority in political matters; and the absolute freedom and independence of the individual in the performance of his political duties. If at any time there has been conduct at var-

iance with this doctrine, it has been in violation of the well-settled principles and policy of the Church.

We declare that from principle and policy, we favor:

The absolute separation of church and state;

No domination of the state by the church;

No church interference with the functions of the state;

No state interference with the functions of the church, or with the free exercise of religion;

The absolute freedom of the individual from the domination of ecclesiastical authority in political affairs;

The equality of all churches before the law.

The re-affirmation of this doctrine and policy, however, is predicated upon the express understanding that politics in the states where our people reside shall be conducted as in other parts of the Union: that there shall be no interference by the state with the Church, nor with the free exercise of religion. Should political parties make war upon the Church, or menace the civil, political, or religious rights of its members as such,—against a policy of that kind, by any political party or set of men whatsoever, we assert the inherent right of self-preservation for the Church, and her right and duty to call upon all her children, and upon all who love justice and desire the perpetuation of religious liberty, to come to her and to stand with her until the danger shall have passed. And this openly, submitting the justice of our cause to the enlightened judgment of our fellow-men, should such an issue unhappily arise. We desire to live in peace and confidence with our fellow-citizens of all political parties and of all religions.

It is sometimes urged that the permanent realization of such a desire is impossible, since the Latter-day Saints hold as a principle of their faith, that God now reveals himself to man, as in ancient times; that the priesthood of the Church constitute a body of men who have, each for himself, in the sphere in which he moves, special right to such revelation; that the President of the Church is recognized as the only person through whom divine communication will come as law and doctrine to the religious body; that such revelation may come at any time, upon any subject, spiritual or temporal, as God wills; and, finally, that, in the mind of every faithful Latter-day Saint, such revelation, in whatsoever

it counsels, advises or demands, is paramount. Furthermore, it is sometimes pointed out, that the members of the Church are looking for the actual coming of a Kingdom of God on earth, that shall gather all the kingdoms of the world into one visible, divine empire, over which the risen Messiah shall reign.

All this, it is held, renders it impossible for a "Mormon" to give true allegiance to his country, or to any earthly government.

We refuse to be bound by the interpretations which others place upon our beliefs, or by what they allege must be the practical consequences of our doctrines. Men have no right to impute to us what they think may be the logical deduction from our beliefs, but which we ourselves do not accept. We are to be judged by our own interpretations and by our own actions, not by the logic of others, as to what is, or may be, the result of our faith. We deny that our belief in divine revelation, or our anticipation of the coming kingdom of God weakens in any degree the genuineness of our allegiance to our country. When the divine empire will be established, we may not know any more than other Christians who pray, "Thy kingdom come, Thy will be done, in earth as it is in heaven;" but we do know that our allegiance and loyalty to our country are strengthened by the fact that while awaiting the advent of the Messiah's kingdom, we are under a commandment from God to be subject to the powers that be, until He comes "whose right it is to reign."

"Mormonism" is in the world for the world's good. Teaching truth, inculcating morality, guarding the purity of the home, honoring authority and government, fostering education, and exalting man and woman, our religion denounces crime, and is a foe to tyranny in every form. "Mormonism" seeks to uplift, not to destroy society. She joins hands with the civilization of the age. Proclaiming herself a special harbinger of the Savior's second coming, she recognizes in all the great epochs and movements of the past, steps in the march of progress leading up to the looked for millennial reign. "Mormonism" lifts an ensign of peace to all people. The predestined fruits of her proposed system are the sanctification of the earth and the salvation of the human family.

And now, to all the world. Having been commanded of God, as much as lieth in us, to live peaceably with all men,—we, in

order to be obedient to the heavenly commandment, send forth this Declaration, that our position upon the various questions agitating the public mind concerning us may be made known. We desire peace, and will do all in our power on fair and honorable principles to promote it. Our religion is interwoven with our lives, it has formed our character, and the truth of its principles is impressed upon our souls. We submit to you, our fellow-men, that there is nothing in those principles that calls for execration, no matter how widely in some respects they may differ from your conceptions of religious truth. Certainly there is nothing in them that may not stand within the wide circle of modern toleration of religious thought and practice. To us these principles are crystallizations of truth. They are as dear to us as your religious conceptions are to you. In their application to human conduct, we see the world's hope of redemption from sin and strife, from ignorance and unbelief. Our motives are not selfish; our purposes not petty and earth-bound; we contemplate the human race—past, present, and yet to come—as immortal beings, for whose salvation it is our mission to labor; and to this work, broad as eternity and deep as the love of God, we devote ourselves, now, and forever. Amen.

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND,

In behalf of the Church of Jesus Christ of
Latter-day Saints, March 26, 1907.

Adopted by vote of the Church, in General Conference,
April 5, 1907.

Salt Lake City, Utah.

THE SPRING SONG.

(For the Improvement Era.)

The world today is bright and gay.
The snowdrift on the hill
Begins to run, beneath the sun,
In many a laughing rill.

Between the hills, at intervals,
Among the tuneful bowers,
The landscape breaks with fields and lakes
Of dancing waves and flowers.

The maples wide, at either side
Of yonder deep ravine,
Unfold again above the glen,
And streamlets pitch between.

The wind that blows the breath of snows
From hilltop with a rush,
Doth romp along, rich with the song
Of meadow-lark and thrush.

It haunts the leas like honey-bees,
Refreshes in the flowers,
And brings to me the melody
And incense of the bowers.

Salt Lake City, Utah.

A flood of notes from lyric throats,
From currents cool and high,
At random falls like miracles,
Through fields of sunny sky.

With silver tips, like fleets of ships,
The white clouds northward flee;
The shadow floats like sailing boats
Upon the inland sea.

I feel the bliss of summer's kiss—
The warm sun's cheerful ray—
Upon my hand, and understand
That God is near alway.

The tuneful rills, the breathing hills
That scent the sunny air,
Give back to song the woodland throng,
The thankful heart to prayer.

The hearts of men look up again,
And bless the gentle May.
The smile of God is bright and broad
Upon the world today.

T. E. CURTIS.

THE GREATEST VICTORY.

BY PROF. WILLARD DONE.

In the little town of Millville, the seat of one of the frontier counties of a Middle state, there lived, at the time of which this story treats, two young men. One of them, Hugh Elwood, was a bright, ambitious lawyer. From his early boyhood he had had a desire to rise to the head of the profession in his district, and to gain political and judicial honors. With this end in view, he had studied and worked his way up; and in spite of the handicap of poverty and obscurity, his progress had been rapid. Yet he was scarcely able to keep himself free from the taint of shiftiness which almost invariably (but most unfortunately) attaches to modern politics. The insatiate desire to gain one's point, no matter if the price paid be the dimming of individual honor, had almost insensibly made its inroad into his soul, and chilled a naturally delicate moral sense.

Elwood had a friend, Edgar Belnap, whose disposition and training showed a marked contrast to his own. Like Elwood, he had been a hard worker from childhood. But his work had taken the form of industrial invention, and free thought and research in productive industries. His friends criticised him on account of his care-free, open nature, and his apparent lack of definite purpose. But they did not know of the hours of ceaseless thought and experimentation, and the earnest zeal of mind, which he kept hidden from the world. As to seeking preferment, and especially by questionable methods, such a thing was farthest from his thoughts. He would rather turn his mind to the development of a new idea in economics or mechanics, and gain the reward of increased skill, and the material betterment of his neighbors. A

political campaign was on in the district. Elwood had been summoned to the home of Peter Gregg, the leading politician of the county, to consult regarding his candidacy for the judgeship. Gregg was a large, pompous looking man, with chin whiskers, a florid complexion, and a general air of bulldozing superiority. He smiled blandly as Elwood entered the room, and motioned the young man to a chair. "Well, Hugh, my boy, how's the prospect?"

"Pretty good, I think, Uncle Peter. I've made a thorough canvass of the district, and I think I can land the nomination. I'm a little in doubt about Millville, on account of the Methodist element here. You know I've always been inclined to favor the Presbyterians, and the feeling between the sects in Millville is a little bitter just now."

"How about the other towns in the district?" asked Gregg.

"It doesn't matter very much anywhere but in Millville," answered Elwood. "In the first place, my former religious leanings aren't very well known outside of my own town; and it doesn't make much difference anyway, because the leaders of the two churches are rather friendly there."

"We want to encourage that friendly feeling, Hugh. There is no use antagonizing anyone, when as little a thing as religious preference is involved. For my part, I'd as soon switch from one church to another as not, if a good fat office was the bait. Religion may be all right for the next world; but I'll take my chances in this with any religion, or none at all."

This was somewhat at variance with the teachings the young man had received from childhood; but he seemed to think it a part of the political wisdom he was learning, and swallowed it accordingly.

"How about Belnap?" said Gregg after a short pause. "Has he committed himself to you?"

A trace of bitterness was in Hugh's voice as he answered. "No. He won't commit himself to anything or anybody. In fact, I don't think he knows his own mind a day at a time."

"Don't make such a mistake as that, my boy," said Gregg, with an impressive air. "Edgar Belnap knows where he stands. The difficulty is, he doesn't let others know. He has a mind of his own, but it is his own. He doesn't give it away to everybody. We

must find out as much as we can about him, for he's popular, if his friends do think he's lazy and careless. Hugh, my boy, that man will bear watching."

The two then went into unimportant details regarding the coming campaign, the outcome being that Peter Gregg was retained as Hugh Elwood's manager, and a campaign of conciliating religious and other differences and watching Edgar Belnap, was decided upon.

In reality there was no need of watching Edgar Belnap. He was taking no interest whatever in the campaign. He was at work just then on an invention which he hoped would better the condition of the working people of the neighborhood. But he mischievously enjoyed the thought that politicians were suspicious of him, and while laughing inwardly at them, he remained perfectly inscrutable outwardly.

At the close of his interview with Peter Gregg, Hugh Elwood was in high spirits. That interview marked the actual beginning of his progress toward a high ambition. He was confident of receiving the nomination of his party; and the district was so divided politically as to favor the election of that candidate. On his way home, he called on a friend whose support he very much desired in the coming campaign. Judge Gresham occupied the position to which Hugh was aspiring, and intended retiring at the end of the present term. But there was another and very different reason for the call Elwood made on that day. For some months he had been paying attention to Judge Gresham's daughter Edith. He did not know whether or not she returned his regard, but in the flush of his newly acquired prospects, he felt justified in seeking her father's assistance, and in asking her to share his coming triumph.

As he approached the house, the sun was just setting. Attracted by the beautiful sunset, Edith had come out on the porch, and was looking intently toward the west, her sweet face lit up by the rays of the descending sun. Elwood thought he had never seen a more charming sight, than this pure, beautiful girl admiring the pure and beautiful in nature. She was a bright-eyed, golden-haired girl, with a well-rounded figure, set off in its fairest outlines by the dainty dress she wore. So intent was she upon the

sunset that he was almost at the foot of the porch steps before she saw him.

He bluntly proceeded to his declaration of love, speaking of his brightening prospects, urging her to join him in his rise to favor.

To his astonishment she kindly, but firmly, rejected his offer, telling him that prospects or the lack of them would make but little difference in a case of true love.

In his surprise and disappointment he lost all self-confidence. He trembled with emotion. "May I not hope?" he pleaded. "Is there someone else?"

Before she could reply, her father came on the porch, and Edith made a frank statement of the situation. He took his daughter's hand, and gently led her toward the door. "You were right, my dear," he said in a tone that Elwood could hear. "We may say something more to Hugh after a while; but now I want to speak to him on another matter."

The judge's kind, tactful way of relieving the situation was appreciated by both the young people. Edith went into the house, and the men sat on the porch and talked about the approaching campaign.

II.

A week or two later, Edgar Belnap was at his work-bench, busily engaged in the adjustment of a delicate piece of machinery. The walls of his shop were lined with models and designs, some simple, some complex, but all of them indicating a thorough acquaintance with mechanical work, and a love for its intricacies and difficulties. Judge Gresham came to the bench where Belnap was working, and watched him for a short time with great interest. The conversation started with a discussion of the work Belnap was doing, and then drifted to the subject of the coming election.

The fact is, Judge Gresham wanted to discover Belnap's attitude on two important matters, and the subject of Elwood's candidacy and the general political situation was discussed. The trials and disappointments of candidates were referred to, and the

judge asked Belnap if those disappointments constituted his only reason for remaining out of politics.

"To be frank with you, Judge, that isn't the only reason, nor the chief one," answered Belnap. "I have taken no part in political affairs, for the reason that it interferes with my serious work; and—and—" He hesitated, while the judge regarded him critically. "Well," he continued, "because lately politics seems to besmirch everyone in our little village that dabbles with it. I can't and won't compromise myself for a petty office, or a great one. I can't and won't crawl at the feet of men whom I regard as my inferiors, just because they have the political situation well in hand, and the power of dispensing a political plum to the highest bidder."

The judge had the answer he wanted. He abruptly turned the conversation to another topic. "Have you heard of the new missionary movement?"

"The 'Mormons' you mean, I suppose?"

"Yes."

"I heard that two of their elders had come to town. Their preaching is no new thing to me. I heard some of their missionaries a year or two ago. They have some pretty good doctrines. I don't know whether their practices tally with their professions and beliefs, or not. I'm willing to give them the benefit of the doubt, however."

Judge Gresham had again received the information he wanted. With a kindly smile and a hearty hand-shake he left the shop, and Belnap went on with his work. As he worked he heard a light footstep on the pavement. Looking through the open door, he saw a dainty figure passing. "Hello, Edith," he called in a hearty tone. The girl looked in and answered his salutation. "Still grubbing away at your work, Edgar?" she said in a voice full of friendly interest. "What are you working at now?"

He smiled quizzically as he answered, "I'm like the boy that was learning to draw. I never know what my work will turn out to be. I label it after it's finished."

"I think you libel your work when you talk like that. What problem are you trying to solve?"

"The everlasting one of the relationship of energy and resist-

ance. It is solved, a little at a time. It has been a problem ever since the resistance of a woman's heart to man's love commenced." She gave a little start, but he was too busy to notice it. She wondered if he knew of her refusal of Elwood. In a country village news goes fast. But she was sure that her father would be too discreet to speak of it, and she judged that Elwood's natural pride would keep him from mentioning it. She soon recovered her composure, and returned his light banter.

"Have you ever tried to solve that problem?" she asked.

He smiled as he answered. "No, I haven't. They say the problem of a woman's heart is so deep that a mere man who approaches it is likely to be engulfed." He paused for a moment, and then continued with a meaning smile, "I'd rather like to be engulfed in a woman's love; but that and other joys are denied to a 'grubber' like me. I guess it will be a matter of wheels and cogs and tools and machinery with me till the end of the chapter. And yet I suppose man was made for more than this ceaseless and grinding work. Now the 'Mormons' say that love and marriage are not only a privilege, but a duty."

"By the way," she said, "I hear that the 'Mormon' missionaries are creating quite a stir in Millville."

"They seem to have the citizens pretty well lined up," answered Belnap. "I wouldn't be surprised if those people exerted an influence in this community socially, politically, and otherwise. Yet they seem to be quiet, earnest, well behaved fellows. But there is a storm of opposition to them, in which all the sects are united, and I think it will go pretty hard in general with the man who befriends them."

"Would you befriend them, anyway?"

"To the limit of their rights as American citizens, yes," he answered with earnestness.

"I wonder if Hugh Elwood will get the nomination?" he asked at length. "I was speaking to him the other day, and he came out very strongly against the 'Mormon' delusion, as he called it. I think he is on the discreet side of that question, if he wants the nomination and election."

"But is he sincere in his unfriendly attitude?" she asked.

"I always give a man credit for honesty till he betrays my

confidence," he answered. "I have every confidence in Hugh Elwood."

"Always the same kind, trusting Edgar," she said laughingly, as she turned to go. "I hope you will not be disappointed." And before he could question her regarding her remark, she was gone.

He watched her as she tripped lightly down the street, and then with a sigh he returned to his work. "Bless her," he said under his breath. "I wish she could understand."

III.

A few weeks later the political convention was held. In the mean time events had moved very swiftly in the little town. The elders, full of zeal and enthusiasm for their work, had spread the doctrines of "Mormonism" broadcast. Their work was the subject of general comment in all circles. What Belnap had hinted at, actually came to pass. The division between opponents of the elders and sympathizers with them, extended into all circles and affected all interests. As could have happened only in a small, isolated place, it had its influence in the campaign, which was now opened in earnest. The rival candidates for the nomination appealed for support on the broad ground of opposition to the spread of the "pernicious doctrine of 'Mormonism.'" It seemed to be a case where the man who could show the greater degree of antagonism to the devoted missionaries, would get the prize.

The night before the convention, Elwood did not sleep. He paced the floor, torn with contending thoughts. In his own secret heart he was a believer in the principles the elders taught; but he thought that the chance of winning the position for which he sought, and the hand of Edith Gresham, depended on show of opposition to their work. To still his accusing conscience, he argued that after he had gained the objects of his ambition, he could set himself right in the matter. In this thought he was prompted by Peter Gregg, who insisted on a show of bitterness toward the "Mormons" in the convention itself. It was this combination of circumstances that drove sleep from him. On the morning of the convention he was haggard, but hopeful.

The convention was dominated by Peter Gregg and the other

friends of Elwood. In connection with essential and important issues, the question of "Mormonism" received consideration. Gregg insisted on referring to it, and pledging his candidate to a policy of "stamping out the evil;" and by these remarks and others, Elwood was committed to a course at variance with his feelings. Judge Gresham and his daughter were present, and listened with mingled amusement and indignation to the scathing denunciation of the unoffending elders.

Edgar Belnap had consented to serve as a delegate to the convention, because he could thus do more to allay the feeling of antagonism, and show the absurdity of the anti-"Mormon" agitation, than if he took no active part. Toward the close of the convention, he delivered a short and telling address, deploring the useless bitterness and saying as much as he deemed prudent in behalf of the maligned elders. He blushed like a school boy when, at the close of the convention Edith Gresham congratulated him on the "good sense and moderate tone" of his address.

Elwood sat in his room that evening, pondering on the words of his manager, and the utterances of his friend. That night he slept but poorly; for on his spirit was the burden of injustice done to others, that he might thrive.

The campaign was short and bitter. When election day came, the town was at fever heat. The injection of a foreign and unnecessary element into the political discussions of the community, had engendered a new and extreme bitterness between former friends. The only ones who were not worrying about it, were the elders themselves. The agitation had helped, rather than hindered, their cause. An unheard-of interest had been aroused, and more people were investigating the maligned doctrine, than the young men had thought possible.

These events had one effect—the lining up of several people on this question, who otherwise might have delayed announcing themselves. Edgar Belnap had become known as an open champion of the Latter-day Saints. Judge Gresham and his daughter were a little slower in aligning themselves, but they were known as sympathizers with the maligned elders, largely because they were maligned. Peter Gregg was a pronounced opponent, and his position compromised his candidate, although Elwood himself had to

belie his own feelings to maintain the attitude forced upon him. It was noticed by his friends that he was growing more worried every day, and the strain on his mind was wearing him down. But he reasoned that the strain would soon be over, and in the flush of his expected success, he hoped to find compensation for all that he was suffering.

Election day opened with mutterings of trouble. Some of the friends of the elders had warned them in all kindness not to remain in the village during the excitement of the election, but the suggestion, though received with all good feeling, was not acted upon, because the men did not wish to appear to attach too much importance to the rumors of impending danger. Harangues were given during the forenoon by Gregg and others, attacking the elders with great fierceness, and accusing the candidate on the other ticket of tacit friendship for them. He went so far as to accuse Belnap of betraying the candidate of his party, because of his open friendliness for the Saints. When the news of this accusation was brought to Edgar, he merely smiled and went about his work.

But more serious trouble was impending. As Belnap worked at his bench in the evening, after the announcement of Elwood's election had been made, he was startled to hear a muttering noise in the direction of the house occupied by the missionaries. He listened for a moment, and then rushed out of his shop, and ran toward the place. A mob, worked up to a frenzy by the harangues they had listened to, and inflamed by liquor which they had purchased on the previous day and kept for such a purpose, had attacked the house; and a small band of peace-loving citizens was defending it. The elders were known to be inside. In fact, the time chosen for the attack was the regular supper-hour of the young men.

As Belnap came running up, the attention of the frenzied mob was centered on him for a few moments. He tried to dissuade the men from violence, and pleaded with them in the name of law and order, not to injure the reputation of their town. But all his appeals were vain. With howls of rage, they set upon him, and it was only by reason of his superior strength that he was able to make his way to the door of the house, and join the defenders.

The struggle went on, and a few slight wounds had been inflicted on both sides, when a new development occurred. Attracted by the unusual noise, Edith Gresham came running toward the place. As she was seen by the mob, one man so far forgot himself as to hurl at her an epithet and an accusation. This was more than Belnap could endure. Like a giant he hurled himself through the crowd, and sent the vile wretch senseless to the pavement. Cowed by this sudden attack, the mob took up the injured man and beat a hasty retreat. Edith ran to Edgar and asked if he was hurt. He blushed at her solicitude, and assured her of his safety. Leaving a guard at the door of the house, in case of further attack, Belnap walked home with Miss Gresham.

"Why did you come?" he asked.

"I want to tell you what has happened this evening," she said, ignoring his question. "I reached home soon after the returns had been announced, and found the newly-elected judge waiting for me. He came, he said, expressly to renew a subject on which he spoke to me some time ago."

Belnap gave a violent start as she said this, for he knew what that subject must have been.

"Don't tell me of this, Miss Gresham, unless you particularly wish to make me the first to know of Elwood's good fortune in love as well as in politics."

There was a tremor in his voice which betrayed his feelings to the girl, and she was not displeased.

"But I wish you to know, Mr. Belnap," she said, "I look upon you as one of my dearest friends, and at such a time as this I need one. First, I want to thank you for your brave defense—"

"Don't say a word about it," he said hastily. "I did no more than any man would have done."

"Well," she continued. "Mr. Elwood told me again of his love, as he had done when the prospect of his nomination first appeared certain. At that time he pressed his suit on the ground of his prospects; this time on the ground of his certain future of prosperity and distinction."

"She paused for a moment, and Belnap sighed to think of his own state, as compared with Elwood's."

"Now, Mr. Belnap, what do you think I ought to have done?"

"Do you ask this question of me, Edith?" the young man cried, his feelings breaking through restraint. "Don't you know how I have loved you during these years? Don't you know that I would have done anything within honor to win and deserve your love? I have worshiped you at a distance, knowing all the time that it was only such ambitious men as Elwood that deserve the superb among women. But I could not be like him. It wasn't in me. I never could soar higher than I have soared. I was born a plodder. But, Edith, I could have made you happy in a humble way, and I hoped some time to do it. But now I awake to find that while I have been dreaming of winning a prize, another has won it. What would I advise you to do? Why a girl who loves and is beloved by a man of Elwood's prospects need not ask a man like me for counsel. I congratulate you, Edith, and wish you all joy and happiness. Good by."

He held her hand a moment, and then turned to go.

"Wait a moment, Mr. Belnap," she said. "It is not the part of bravery or discretion to leave so soon." He came back, a wondering look in his eyes. "I appreciate your sage advice, but you know the perverse tendencies of young ladies, and I'm afraid I shall have to protest." He came nearer and seized her hand. She blushed under his intense, questioning gaze, and spoke in a low voice which he had to lean forward to hear, "I told Mr. Elwood tonight, as I told him two months ago, that I could not be persuaded by prospects to marry the man I did not love. But I told him more than this. I told him that the man who would betray a cause, no matter how unpopular, to advance his own popularity, was unworthy of my love, and he was such a man." Belnap caught her other hand. She lifted her face to his, and the light of love and perfect confidence in her eyes opened the gates of heaven to the young man. "I told him," she continued, "that my hero would be the man who, in spite of difficulties, temptations and pitfalls, would hold to the path of his own convictions, and trust the result with God. Edgar," and her voice was tremulous with her great love, "you know now what my feelings are; what is your advice?"

He took her in his arms, and sealed on her lips the answer he could not give in words.

IV.

The elders were not attacked again that night, nor were they afterward molested. The sentiment against violence and malignity aroused by the Greshams, Edgar Belnap and others, made way against the passion of the mob, and the missionary zeal of the men themselves and their exemplary conduct, gave their work a great impetus. But Peter Gregg and a small band of his sympathizers decided upon another process of opposition. Belnap was the object of their attack. Not many days after the election, he was arrested on the charge of assault with intent to commit murder. This action was no surprise to him, and he took it with good-natured philosophy. Edith was very anxious, but Edgar re-assured her. "It will be all right, dear," he said. "Let us wait!"

The preliminary hearing was set before Judge Elwood, who had just assumed the duties of his position. Some of Edgar's friends tried to persuade him to object to this on the ground of prejudice; but he merely said, "I think I know Hugh Elwood. I'll take my chances."

At the hearing, the little court-room was crowded and the feeling was intense. The witnesses for the prosecution presented a strong case against Belnap. Edith, pale and anxious, sat in a front seat and watched the proceedings. Judge Elwood glanced at her occasionally with an anxious, troubled air. When the defense was called, Belnap testified briefly in his own behalf, and then Edith Gresham was called. Pale and determined, she faced the judge, the lawyers, and the audience. Amid death-like stillness she told of the insult to her and of Belnap's vigorous defense.

Then a startling incident happened. Facing the judge, she poured forth a flood of impassioned pleading. Hugh Elwood sat as if spellbound—the auditors scarcely breathed. She told of the noble lives and exalted teachings of the abused elders; of the risks assumed by their defender. She asked for justice on their behalf and his. "And I, Judge Elwood," she said, stepping to Belnap's side, "proclaim myself a convert to their faith. Though friends

desert and fortune fail me, and calumny follow me as it has followed them, here and now I accept the gospel of our Lord, and agree to abide the results. To this man, the brave defender of the faith and of its advocates I publicly pledge my love and loyalty.* You, Judge, Elwood, may abridge his freedom, may 'wrest the law to your authority' to oppress him. But he will live and be loyal notwithstanding personal spite and judicial prejudice!"

It was a dramatic moment. The judge sat with bowed head and chastened, sorrowful countenance. When she ceased, not a sound was heard in the court room. The accused and his defender stood erect, the center of interest. The afternoon sun shone into the room flooding it with a golden glory. The silence was painful.

Judge Elwood raised his head. A new light was in his eyes. He looked kindly, but sorrowfully upon the girl he had lost forever, and on his successful rival, now completely in his power. As one man the spectators leaned forward to catch his words. During these few minutes, Hugh Elwood had won the greatest victory of his life,—the victory of justice and self-conquest. His words fell like calm on the troubled spirits of his hearers. He reviewed the case in its legal phases, and touched the subject of religious freedom. He deplored the useless passion of the past few months, and his own involuntary connection with it.

Then turning to the accused he said, "Edgar Belnap, yours is the greatest victory. My triumph was my defeat. Technically I could hold you for trial, but in justice I will not do so. No case has been made against you. You are discharged."

A shout of approval went up through a hundred throats. With a glad cry, Edith threw herself into her lover's arms. First, Judge Gresham, then a score of others pressed forward and thanked and congratulated Judge Elwood. Then the crowd joyously escorted Edgar and Edith from the court room, and Hugh Elwood was left alone. He sat at his desk with bowed head, while the sounds of joy floated to him from without. The last rays of the descending sun touched with gold the light-brown of his hair, and the dusk of twilight gathered round his bowed head and pale, sad face.

Salt Lake City, Utah.

THE DEPENDENCE OF MORALITY UPON RELIGION.

BY CLAUDE T. BARNES.

That a ten pound ball, placed twenty-four hundred miles below the earth's surface, will weigh but four pounds, is a certainty, determined by *a priori* reasoning on the laws of gravitation and of weight; but that one's morality germinates in one's religion, is a supposition in metaphysics—a science which discovers indications but never proofs. From the unsolvable nature of the problem, it were mere pedantry for human reason, unassisted by divine inspiration, even to attempt a demonstration of any theory concerning the relationship between morality and religion. Revelation is decisive on the point; but, frequently, God reveals, in an arbitrary manner, bare truths, which to the mind of a scholar, are unsupported by even presumptive evidence; hence, it may be stated at the outset, this article leaves aside the peremptory answer for religion, and seeks to present to the agnostic a little evidence, which, from his belief in empiricism, or the doctrine that all knowledge is derived from experience through the senses, he might accept.

That there is a need for universal consideration of this controversy, is apparent upon even a superficial reflection on the growth of unbelief and the increasing vigor of the pretensions that emanate from ethical societies. Though the statement only conversely applies to the Latter-day Saints, still, certainly, the churchmen of the world are becoming secularists, often the clergy, themselves, being the chief factors in secularization and declension of faith. The fallibility of their theology has become so absurdly obvious to the merest toga in logic, that even the allure-

ment of a comfortable salary no longer withholds the manly expression of their incredulity. There has come, also, upon them, the potent but peculiar idea that if they even hint at the old extremes of hyperorthodoxy, such as a literal hell-fire, the men of science will pity them and say, condescendingly: "Poor men, they believe it; they have not read our modern discoveries;" hence the preachers, feeling the popular appreciation of versatility, have been all the more impelled to expound "science" rather than the scriptures, and to dwell, more and more, on good for its own sake. As a further influence upon the minds of the people, there is the increasing power of agnostic and rationalistic literature, which is being issued at an astonishing rate and price by the Rationalistic Press Association of London, and by other similar societies. It is not an uncommon incident in London to see on the train a home-going laborer reading a thumb-soiled, six-penny paper copy of *Haeckle's Riddle of the Universe*—a work filled with technical scientific data and pretending, with the self-glorification of Bombastes, to contain on every page a death blow to religion.

Contemporaneous with the decline of belief is the formation of ethical societies, foremost among which is, probably, The Ethical Culture Society of New York City, founded by Prof. Felix Adler. In his recently published book, *The Religion of Duty*, Prof. Adler shows that the pretensions of the society is to find a basis for morals, apart from a belief in God. Many readers are already familiar with The Society for Psychical Research, which aims to get information concerning the soul, by scientific deductions from hypnotic and telepathic phenomena; so more associations need not be mentioned here. It is sufficient to bear in mind that metaphysicians, ethical writers, and rationalists are not only deprecating religious hopes, but also actually constructing such systems of unbelief that the world is beginning to think it can be just as good, just as noble, without, as with a belief in a Supreme Being—a fact which, alone, makes a consideration of the subject opportune.

Usually in ethical discussions, an appeal to history is helpful; but such were futile in this theme because there has always been great perplexity surrounding the words, "religion" and "morality." Many religions (?) have held immorality to be no drawback to spirit-

ual salvation, providing there be a death-bed repentance; hence, as a religion of that laxity is, obviously, insufficient for the requisites of this subject, we must first be at one on a definition of terms.

Whatever religion may have involved during its successive developing stages—Animism, Polytheism and Monotheism—it is certain that, at the present time, in its highest form, it is the relation which man conceives to exist between himself and the controlling power of the eternal world, and which explains the meaning of man's life. Imperfect as definitions are bound to be, it will, probably, be sufficient restriction of the broad meaning of morality, to construe it to be character and conduct such as is required by the highest purpose for which one's life is given. Considering this, then, adequate interpretation of these two indefinite words, let us examine some evidence which facilitates a conclusion upon the general problem.

II.

If empirical reasoning has greatest weight with a casuist then undoubtedly the insufficiency of his ethical standard is exposed by the portentous effects of the world's loss of even its fallible religions. Be a man Catholic, Congregationalist, or Episcopalian; Lutheran, Methodist or Ana-Baptist; Ultramontane, Presbyterian or Hebrew—be he what he may in his religious conviction, the church in which he sings his hosanna and bows his knee, is bound to gladden his soul with some spiritual truth; but, alas, only some. Now, though for arbitrary reasons these religions are classed under the head, "fallible," still, nearly without exception, their teachings in relation to morality, are identical. Probably, had their theological structures been built on such firm grounds as were their moral, their congregations would not be slowly degenerating to the impious and indifferent, for in the words of Longfellow in *Kavanagh*: "Morality without religion is only a kind of dead reckoning,—an endeavor to find our place on a cloudy sea by measuring the distance we have run, but without any observations of the heavenly bodies." What is the use of a sphere of mere struggle if there be no sphere of attainment?

The world's denominations advocate an unending moral struggle, and combine with it the hope of an illogical, unreasonable, and hopelessly ambiguous paradisiacal reward. Nevertheless, defective as the world's theology is, note the alarming effect its loss is having:

a. The world's criminality is growing; and the record shows greatest increase immediately after periods of sceptical "scientific" exultation. Such an assertion seems gratuitous on account of the difficulty in applying proper statistics in verification; but the single observation as to the growth of crime, needs little confirmation. The following figures, taken from Hall and other competent statisticians, specify the annual average number of criminals tried before all courts, to every one hundred thousand of the population:

In England and Wales.		In France.	
1805.....	343	1826-30.....	1,002
1857-61.....	2,003	1846-50.....	1,377
1896.....	2,344	1850-60.....	2,062
		1895.....	1,783
In Austria.		In Germany.	
1871-75.....	1,477	1882-5.....	745
1895.....	2,403	1896.....	880
In Italy.		In Spain.	
1881-85.....	1,291	1882-5.....	504
1895.....	1,614	1895.....	522

In the United States there was:

In 1850 one criminal in	3,442 of the population.
In 1860 one criminal in	1,647 of the population.
In 1870 one criminal in	1,171 of the population.
In 1880 one criminal in	855 of the population.
In 1890 one criminal in	757 of the population.

The tendency of the criminal statistics, then, is unpropitious; and that the retrogression may be due, very largely, to an increase of scepticism, seems to be a reasonable conclusion from a consideration of the fact that, in the above census tables, in about the year 1860 criminality doubled, suddenly, in the United States, in England, in France and, probably, though the statistics do not show, in the other nations of the civilized world. Now, the great-

est book of the 19th century, the *vera causa* of recent popular talk on evolution and agnosticism, and the fountain of "scientific" irreligion, was the great work of Charles Darwin—*The Origin of the Species*; and it was published in the year 1859. Though we review it after a passage of fifty years, nevertheless the remarkable growth of criminality immediately subsequent to the scientific triumph which Darwin's book represents, was too widespread to be pronounced a mere historical coincidence. Rosseau said: "To forget religion is to forget duty;" and Garofalo, Leone Levi, Joly and Illing, the foremost European criminal statisticians, concur in the belief that criminality increases or wanes in converse ratio to religious faith.

Contemporaneous with the increase of criminality in general, there is a momentous and significant growth of suicide, in particular. The latest and most authentic information on the subject has just been given by Dr. Robert Gauff, in a Berlin publication called the *Umchau*. He there states that the average of suicides in Europe, between 1881 and 1897, shows an increase of 20 per cent, there being yearly registered now over 70,000! In explanation Dr. Gauff says:

The most potent cause is the decline in religious faith, which fosters a feeling of irresponsibility and unaccountability; a vague sense of individualism which favors egoism in its most cynical form, produces an insensibility to the claims of duty and a sort of spiritual isolation.

After observing that one of the reasons why suicide is less frequent among women than among men, is that women are "the devout sex," he further maintains:

Poverty and want are by no means, as might be supposed, incentives to suicide, excepting in cases of morbid excitability and feebleness of moral force to support adversity. Cultivated people of modern times more commonly take their lives than do the ignorant.

When one considers the high estimation usually placed upon Dr. Gauff's opinion, the figures and observations he here gives are a remarkable testimony on the moral necessity of religion. If the primary postulate—that the world is actually ebbing in its religious belief,—be conceded, it were expedient to give irrefutable figures on the corresponding increase in drunkenness, divorce, ille-

gitimacy and mpurity, besides those already presented on criminality and suicide; but statistics on these subjects are so scarce and so ambiguous that a table on divorce is practically all that can be given further.

The following figures show the number of divorces there were to every one thousand marriages in the several places under the different years:

	1867-71.	1882-86.		1867-71.	1882-86.
Ireland.....	.03	.16	Holland.....	4.80	10.50
Canada.....	.50	1.40	France.....	7.10	16.00
England.....	.80	1.90	Paris.....	31.10	31.30
Russia.....	1.70	2.30	Vienna.....	21.00	32.00
Scotland.....	1.50	3.10	Stockholm.....	30.20	32.80
Sweden.....	5.00	7.40	Denmark.....	35.00	40.60
Belgium.....	2.40	7.50	United States.	31.30	48.30
Austria.....	7.00	10.00	Germany.....	47.00	58.10

By the way, it is a merited tribute to Ireland to note that in purity it leads the list; and that in twenty years there have been in it only fifty-five divorces, or an average of one to every ten thousand marriages! And of all the civilized world, Ireland is most completely under the sway of religion. It is saddening, by comparison, to note that in the United States, today, there is about one divorce to every six marriages!—a fact that dissimilarity of laws will not explain.

Sichart, a German writing of Berlin, says that 27 per cent of all criminals are illegitimate: but be the force of this surprising statement what it may, still the statistics so far given demonstrate the truthfulness of the conjecture that the world's criminality is increasing, and give evidence on the suggestion that this degeneracy is due to the world's loss of even its fallible religions.

b. Let us now, by comparison, consider the salutary effect of belief in a perfect religion. There are, however, innumerable difficulties and perplexities confronting one who attempts to laud the Latter-day Saints by the use of comparative statistics, the chief one being that all census reports dealing with Utah, base their conclusions on the aggregate number of citizens irrespective of religious beliefs. From the multiformity of our industries, there is a resultant diversity of nationalities represented in the population;

and these tend, according to their character, to improve or to deteriorate Utah's record. The fact is, there are few authentic statistics on the morality of the "Mormons;" and a highly regrettable fact it is, too. Every "Mormon" who has traveled at all, knows very well that, comparatively speaking, the Latter-day Saints are free from murder, suicide and illegitimacy, that the boys and girls of our "Mormon" communities are pure, and that the horrid complications of venereal disease are absolutely unknown throughout the land. This is the fact; but where are the figures? We have our Bureau of Information; but we have not that, the work of which our superb organization would make simple indeed—a board whose duty it would be to issue annual statistics on the morality of the Latter-day Saints.

A good example of the futility of utilizing the census reports, in this respect, is evinced by the matter of divorce. Utah grants divorce for anyone of seven grounds, the last and least of which being "cruelty causing great mental distress." New York in line with England, grants divorce for one cause only—adultery; and South Carolina will on no consideration grant divorce at all! To attempt to make any justifiable conclusions from the mere number of divorces granted were mere sophistry—South Carolina would turn out to be immaculate!

In 1880, twenty-six states were ahead of Utah in an educational way, in 1890, sixteen; but in 1900, Utah stood fourth, Iowa, Nebraska and Kansas alone being above. Hence, despite the diversity of our population, the truth will come to light.

In the matter of drunkenness, the census of 1900 is equally commendatory. During the census year there were 2,811 persons who died from alcoholism in the United States, and only seven of these from Utah—a ratio decidedly in Utah's favor according to the population (1.272).

Again, in the United States, in that year, 1,591 persons died from venereal diseases; and not one of the whole number was recorded in Utah.

Likewise, according to the same census, in the year 1900, 578 females in the United States died from abortion; and not one such death occurred in Utah!

But, undoubtedly, the greatest encomium that can be given, in

this respect, concerning the religion of the Latter-day Saints, is a disclosure of the actual ratios existing in the Utah State penitentiary. At this writing, there are, in the Utah State prison, 215 convicts, out of which number only ten profess to be "Mormons" and but five others have "Mormon" parents! Think of it! Only four and a half per cent of the criminals in the "Mormon" state are "Mormons," while less than seven per cent are of "Mormon" parentage! When one thinks of the fact that Utah's population is largely composed of Latter-day Saints, it may reasonably be said that these figures are unparalleled in the realm of criminal statistics, and constitute an indubitable and irrefutable testimony to the effectiveness of that religion which alone is complete and true.

No data on other specific subjects can be gleaned from the records; and it never will appear until we, systematically, furnish it ourselves. However, there is no cause for hopelessness or avoidance: deeply engrained in the heart of every good Latter-day Saint, is an unshakable confidence in the integrity of his brethren, and a satisfactory belief that if the whole truth were known, it would show that, of all people, the Latter-day Saints are living closest to their God.

"The silence often of pure innocence
Persuades, when speaking fails."

University of Michigan.

[TO BE CONCLUDED IN NEXT NUMBER.]

HOW GLAD THE DAY.

(*For the Improvement Era.*)

How glad the Day, how glad! For the world is fair to see,
With her flowers sweet, and her grass-green lane,
And her singing birds in the tree.

How glad the Day, how glad! For the golden June is here;
With her glorious morn, and her sunny noon,
And her night with dreams that are dear.

How glad my Heart, how glad! For my Love has made it so;
With her whispered words, and her soulful eyes,
And the faith she has made me know.

ETHEL GENIEVE ROGERS.

Salt Lake City, Utah.

THE HISTORY OF RASSELAS.

PRINCE OF ABYSSINIA.

BY SAMUEL JOHNSON, LL. D.

CHAPTER XXVII.

DISQUISITION UPON GREATNESS.

The conversation had a short pause. The prince, having considered his sister's observations, told her, that she had surveyed life with prejudice, and supposed misery where she did not find it. "Your narrative," says he, "throws yet a darker gloom upon the prospects of futurity; the predictions of Imlac were but faint sketches of the evils painted by Nekayah. I have been lately convinced that quiet is not the daughter of grandeur or of power: that her presence is not to be bought by wealth, nor enforced by conquest. It is evident, that as any man acts in a wider compass, he must be more exposed to opposition from enmity, or miscarriage from chance; whoever has many to please or to govern must use the ministry of many agents, some of whom will be wicked, and some ignorant; by some he will be misled, and by others betrayed. If he gratifies one, he will offend another: those that are not favored will think themselves injured; and, since favors can be conferred but upon few, the greater number will be always discontented."

"The discontent," said the princess, "which is thus unreasonable, I hope that I shall always have spirit to despise, and you power to repress."

"Discontent," answered Rasselas, "will not always be without reason under the most just and vigilant administration of pub-

lic affairs. None, however attentive, can always discover that merit which indulgence or faction may happen to obscure; and none, however powerful, can always reward it. Yet he that sees inferior desert advanced above him will naturally impute that preference to partiality or caprice; and, indeed, it can scarcely be hoped that any man, however magnanimous by nature, or exalted by condition, will be able to persist forever in the fixed and inexorable justice of distribution; he will sometimes indulge his own affections, and sometimes those of his favorites; he will permit some to please him who can never serve him; he will discover, in those whom he loves, qualities which in reality they do not possess; and to those, from whom he receives pleasure, he will in his turn endeavor to give it. Thus will recommendations sometimes prevail which were purchased by money, or by the more destructive bribery of flattery and servility.

“He that has much to do will do something wrong, and of that wrong must suffer the consequences; and if it were possible that he should always act rightly, yet when such numbers are to judge of his conduct, the bad will censure and obstruct him by malevolence, and the good sometimes by mistake.

“The highest stations cannot therefore hope to be abodes of happiness, which I would willingly believe to have fled from thrones and palaces to seats of humble privacy and placid obscurity. For what can hinder the satisfaction, or intercept the expectations, of him whose abilities are adequate to his employments, who sees with his own eyes the whole circuit of his influence, who chooses by his own knowledge all whom he trusts, and whom none are tempted to deceive by hope or fear? Surely he has nothing to do but to love and to be loved, to be virtuous, and to be happy.”

“Whether perfect happiness would be procured by perfect goodness,” said Nekayah, “this world will never afford an opportunity of deciding. But this, at least, may be maintained, that we do not always find visible happiness in proportion to visible virtue. All natural and almost all political evils are incident alike to the bad and good; they are confounded in the misery of a famine, and not much distinguished in the fury of a faction; they sink together in a tempest, and are driven together from their

country by invaders. All that virtue can afford is quietness of conscience, a steady prospect of a happier state; this may enable us to endure calamity with patience; but remember that patience must suppose pain."

CHAPTER XXVIII.

RASSELAS AND NEKAYAH CONTINUE THEIR CONVERSATION.

"Dear princess," said Rasselas, "you fall into the common error of exaggeratory declamation, by producing in a familiar disquisition, examples of national calamities, and scenes of extensive misery, which are found in books rather than in the world, and which, as they are horrid, are ordained to be rare. Let us not imagine evils which we do not feel, nor injure life by misrepresentations. I cannot bear that querulous eloquence which threatens every city with a seige like that of Jerusalem, that makes famine attend on every flight of locusts, and suspends pestilence on the wing of every blast that issues from the south.

"On necessary and inevitable evils, which overwhelm kingdoms at once, all disputation is vain: when they happen, they must be endured. But it is evident that these bursts of universal distress are more dreaded than felt; thousands and ten thousands flourish in youth and wither in age, without the knowledge of any other than domestic evils, and share the same pleasures and vexations, whether their kings are mild or cruel, whether the armies of their country pursue their enemies or retreat before them. While courts are disturbed by intestine competitions, and ambassadors are negotiating in foreign countries, the smith still plies his anvil, and the husbandman drives his plow forward; the necessities of life are required and obtained; and the successive business of the seasons continues to make its wonted revolutions.

"Let us cease to consider what, perhaps, may never happen, and what, when it shall happen, will laugh at human speculation. We will not endeavor to modify the motions of the elements, or to fix the destiny of kingdoms. It is our business to consider what beings like us may perform; each laboring for his own happiness by promoting within his circle, however narrow, the happiness of others.

"Marriage is evidently the dictate of nature; men and women

are made to be companions of each other, and therefore I cannot be persuaded but that marriage is one of the means of happiness."

"I know not," said the princess, "whether marriage be more than one of the innumerable modes of human misery. When I see and reckon the various forms of connubial infelicity, the unexpected causes of human discord, the diversities of temper, the oppositions of opinion, the rude collisions of contrary desire where both are urged by violent impulses, the obstinate contests of disagreeable virtues where both are supported by consciousness of good intention, I am sometimes disposed to think, with the severer casuists of most nations, that marriage is rather permitted than approved, and that none but by the instigation of a passion too much indulged, intangle themselves with indissoluble compacts."

"You seem to forget," replied Rasselas, "that you have, even now, represented celibacy as less happy than marriage. Both conditions may be bad, but they cannot both be worst. Thus it happens when wrong opinions are entertained, that they mutually destroy each other, and leave the mind open to truth."

"I did not expect," answered the princess, "to hear that imputed to falsehood which is the consequence only of frailty. To the mind, as to the eye, it is difficult to compare with exactness objects vast in their extent, and various in their parts. Where we see or conceive the whole at once, we readily note the discriminations, and decide the preference; but of two systems of which neither can be surveyed by any human being in its full compass of magnitude and multiplicity of complication, where is the wonder that, judging of the whole by parts, I am alternately affected by one and the other, as either presses on my memory or fancy? We differ from ourselves just as we differ from each other, when we see only parts of the question, as in the multifarious relations of politics and morality; but when we perceive the whole at once, as numerical computations, all agree in one judgment, and none ever varies his opinion."

"Let us not add," said the prince, "to the other evils of life the bitterness of controversy, nor endeavor to vie with each other in subtilties of argument. We are employed in a search, of which both are equally to enjoy the success, or suffer by the miscarriage.

It is therefore fit that we assist each other. You surely conclude too hastily from the infelicity of marriage against its institution. will not the misery of life prove equally that life cannot be the gift of Heaven? The world must be peopled by marriage, or peopled without it."

"How the world is to be peopled," returned Nekayah, "is not my care and needs not be yours. I see no danger that the present generation should omit to leave successors behind them; we are not now inquiring for the world, but for ourselves.

CHAPTER XXIX.

THE DEBATE OF MARRIAGE CONTINUED.

"The good of the whole," said Rasselas, "is the same with the good of all its parts. If marriage be best for mankind, it must be evidently best for individuals, or a permanent and necessary duty must be the cause of evil, and some must be inevitably sacrificed to the convenience of others. In the estimate which you have made of the two states, it appears that the inconveniences of a single life are, in a great measure, necessary and certain, but those of the conjugal state accidental and avoidable.

"I cannot forbear to flatter myself, that prudence and benevolence will make marriage happy. The general folly of mankind is the cause of general complaint. What can be expected but disappointment and repentance from a choice made in the immaturity of youth, in the ardor of desire, without judgment, without foresight; without inquiry after conformity of opinions, similarity of manners, rectitude of judgment, or purity of sentiment?

"Such is the common process of marriage. A youth or maiden, meeting by chance, or brought together by artifice, exchange glances, reciprocate civilities, go home and dream of one another. Having little to divert attention, or diversify thought, they find themselves uneasy when they are apart, and therefore conclude that they shall be happy together. They marry, and discover what nothing but voluntary blindness before had concealed; they wear out life in altercations, and charge nature with cruelty.

"From those early marriages proceeds likewise the rivalry of parents and children; the son is eager to enjoy the world before

the father is willing to forsake it, and there is hardly room at once for two generations. The daughter begins to bloom before the mother can be content to fade, and neither can forbear to wish for the absence of the other.

"Surely all these evils may be avoided by that deliberation and delay which prudence prescribes to irrevocable choice. In the variety and jollity of youthful pleasures life may be well enough supported without the help of a partner. Longer time will increase experience, and wider views will allow better opportunities of inquiry and selection; one advantage at least, will be certain; the parents will be visibly older than their children."

"What reason cannot collect," said Nekayah, and what experiment has not yet taught, can be known only from the report of others. I have been told that late marriages are not eminently happy. This is a question too important to be neglected, and I have often proposed it to those whose accuracy of remark and comprehensiveness of knowledge made their suffrages worthy of regard. They have generally determined that it is dangerous for a man and woman to suspend their fate upon each other, at a time when opinions are fixed, and habits are established; when friendships have been contracted on both sides, when life has been planned into method, and the mind had long enjoyed the contemplation of its own prospects.

"It is scarcely possible that two, traveling through the world under the conduct of chance, should have been both directed to the same paths and it will not often happen that either will quit the track which custom has made pleasing. When the desultory levity of youth has settled into regularity, it is soon succeeded by pride ashamed to yield, or obstinacy delighting to contend. And even though mutual esteem produces mutual desire to please, time itself, as it modifies unchangeably the external mien, determines likewise the direction of the passions, and gives an inflexible rigidity to the manners. Long customs are not easily broken: he that attempts to change the course of his own life, very often labors in vain; and how shall we do that for others which we are seldom able to do for ourselves?"

"But surely," interposed the prince, "you suppose the chief motive of choice forgotten or neglected. Whenever I shall seek a

wife, it shall be my first question whether she be willing to be led by reason?"

"Thus it is," said Nekayah, "that philosophers are deceived. There are a thousand familiar disputes which reason never can decide; questions that elude investigation, and make logic ridiculous, cases where something must be done, and where little can be said. Consider the state of mankind, and inquire how few can be supposed to act upon any occasions, whether small or great, with all the reasons of action present to their minds. Wretched would be the pair above all names of wretchedness, who should be doomed to adjust by reason, every morning, all the minute detail of a domestic day.

"Those who marry at an advanced age will probably escape the encroachments of their children; but, in diminution of this advantage, they will be likely to leave them, ignorant and helpless, to a guardian's mercy; or if that should not happen, they must at least go out of the world before they see those whom they love best either wise or great.

"From their children, if they have less to fear, they have less also to hope, and they lose, without equivalent, the joys of early love, and the convenience of uniting with manners pliant and minds susceptible of new impressions, which might wear away their dissimilarities by long cohabitation; as soft bodies by continual attrition, conform their surfaces to each other.

"I believe it will be found that those who marry late are best pleased with their children, and those who marry early with their partners."

"The union of these two affections," said Rasselas, "would produce all that could be wished. Perhaps there is a time when marriage might unite them, a time neither too early for the father nor too late for the husband."

"Every hour," answered the princess, "confirms my prejudice in favor of the position so often uttered by the mouth of Imlac, 'That nature sets her gifts on the right hand and on the left.' Those conditions which flatter hope and attract desire are so constituted, that, as we approach one, we recede from another. There are goods so opposed that we cannot seize both, but by too much prudence, may pass between them at too great a distance to reach

either. This is often the fate of long consideration; he does nothing who endeavors to do more than is allowed to humanity. Flatter not yourself with contrarities of pleasure. Of the blessings set before you make your choice, and be content. No man can taste the fruits of autumn while he is delighting his scent with the flowers of spring: no man can, at the same time, fill his cup from the source and from the mouth of the Nile."

[TO BE CONTINUED.]

LOVE AND SPRINGTIME.

(For the Improvement Era.)

Fair are the flowers of springtime,
And sweet are the songs of the bird;
How balmy the breath of the mountains,
Which the valley of beauty doth gird.
Bright are the eyes of the maiden,
And joyous the laugh of the lad,
As they ramble over the hillside,
With rare lilies and buttercups clad.

Modest the blush of the maiden,
So tender the gaze of the youth;
He leads her far down to the brooklet,
To rest—Oh! they're fishing, forsooth!
Caught are the fish, but one fair one
Who furtively glances up stream
Evading his bait, so he angles
Till the day-light has faded to e'en.

Soft are the sighs of the maiden;
He vows o'er and o'er to be true;
She gives him her hand in the twilight,
And whispers "I"—I know what—don't you?
There by the oak and the willow,
Shy tendrils entwining their feet,
They're plighting their vows before heaven,
While Love's angels bright vigils do keep.

RUTH MAY FOX.

THE CLOSING YEARS OF ST. PAUL'S LIFE IN ROME.

BY COL. R. M. BRYCE THOMAS, AUTHOR OF "MY REASONS FOR LEAVING THE CHURCH OF ENGLAND."

III. .

The next place of interest to which the apostle and his party would come would be the burial place of the Scipios, the cemetery of a long line of honorable republican heroes and patriots, the earliest member of the family who was buried here being L. Cornelius Scipio Barbatus. He was consul in B. C. 298. This is one of the most memorable of such monuments, both because of its great antiquity, and also because it is the sepulchre of a family to which Rome owes the conquest of Carthage. (Nibby, p. 340) The usual Roman custom of disposing of the bodies of the dead was to incinerate them, but Pliny, the historian, tells us that the Scipios had the singular custom of burying instead of burning their dead.

On the opposite side of the road would be seen the sepulchre of the Maniglia family, as ascertained by inscriptions found within it. In Easton's *Rome in the Nineteenth Century*, it is stated that Roman tombs were either circular, square or of a pyramidal form without windows, and with an entrance on the side furthest from the public road. Sometimes they were places for family interment like those of the Scipios and of the Maniglias, sometimes solitary tombs like those of Cecelia Metella and Caius Cestes, or else great mausolea like that of Augustus, capable of containing all the various branches of a family to the latest generation. That of the Emperor Hadrian, although similar in form, was intended for himself alone.

Close by here stands at present the little church of *Domine quo vadis*. The Roman Catholic legend has it that the church stands on the very spot where our Savior, bearing a cross, appeared to Peter. Peter when in Rome is said to have lived first of all on the Aventine hill in the house of Aquila and Priscilla. Two years ago, I had the opportunity of entering what is said to be one of the rooms of that house, and over which the church of Santa Prisca now stands. Excavations are now in progress close by, and many interesting remains of the old buildings are being discovered. Peter subsequently resided in the house of the Roman senator, Pudens, where he converted the senator's two daughters, Praxedes and Pudentina, to Christianity. The legend runs that St. Peter on a certain occasion left the house of Pudens and fled out of the city in order to escape the bitter persecution to which Christians were being subjected under the Emperor Nero, and, according to St. Ambrose, soon after leaving the city by the Porta Capena (one of the gates of Rome), he met our Lord on the Apian way coming towards him bearing a cross. Peter exclaimed, *Domine quo vadis?* (Lord, whither goest thou?) To which our Lord replied, "I go to Rome to be crucified a second time." Peter said, "Lord, wilt thou be crucified afresh?" and the Lord replied again, "Yes, I shall be crucified afresh." Upon which Peter expressed his determination to turn back and follow him. The story goes that our Savior was at once taken up to heaven, and that Peter immediately understood that it was of his own sufferings of which the Lord had spoken to him, and that Christ was to suffer afresh in his (Peter's) person, for so does he suffer in all the chosen by the compassion of his mercy, and the power of his glory. And Peter turned back and re-entered the city with joy, glorifying God, and telling the brethren how that Christ had met him, and had declared to him that he was in him about to be crucified a second time. Good Roman Catholics believe that an impression on a stone in the church is a footprint left by the Savior at the time that he met and conversed with Peter.

The Apostle Paul and his company would here cross the brook Almo, and after passing the temple of Minerva, as well as that of Tempestes, built by L. Cornelius Scipio, would arrive at the temple and grove of the Camenæ, or prophetic nymphs. In the hol-

low they would see the grotto and fountain "Della Cafferella," which is understood to be that consecrated to the nymph Ægeria, or Egeria, from whom the Sabine king, Numa Pompilius, the successor of Romulus, claimed to have received his instructions. He contrived to make the Roman people accept his new religious laws, by declaring that they had been brought down from heaven by a nymph called Egeria, and delivered to him in a grotto not far from the city. This legend takes us back to a very early period of Roman history, inasmuch as the forty-two years' reign of Numa Pompilius commenced in B. C. 715.

The travelers would now be nearing one of the ancient gates of the old Servian wall of Rome called "Porta Capena," situated in the hollow between the Cætian and the Aventine hills. From that gate issued not only the Via Appia along which Paul and his party had just passed, but also the Via Latina, which branched off to the left, and after passing through Ferentinum, Aquinum, Casinum, and Venafrum, again joined the Via Appia at Beneventum. Prof. Ramsay tells us that the triangular space made by the Via Appia, the Via Satina, and the brook Almo, was the most favorite of all the Roman cemeteries, and that in that space were found the Hypogæum of the Scipios, the Columbaria of the Pompeii, of the Pomponii, and of the imperial freedmen of Drusus and Tiberius, and more than two thousand funeral stones besides.

Proceeding on their way, Paul and those with him would come almost immediately to the temple of Mars, and to the twin temples of *Honos et Virtus* (Honor and Virtue). That of Honos was erected by Q. Fabius Verrucosus, and repaired in B. C. 212 by M. Marcellus, who attached to it a temple of Virtue, and decorated the twin shrines with Grecian pictures, statues, and masterpieces of art, ruthlessly plundered by him from the Syracusans after his capture of their city.

The twelve priests attached to the temple of Mars were called "Salii," on account of their habit of dancing and leaping. Every year on the calends of March and for several days following, they used to parade the streets of Rome bearing the twelve holy shields called "Ancilia" (one of which was said to have fallen from heaven), and dancing their sacred war dances. Both Cicero and Horace have commemorated the splendor of the banquets which termi-



RUINS OF THE CLAUDIAN AQUEDUCT.



TOMB OF CÆCILIA, METELLA.



ARCH OF DRUSUS.



RUINS OF THE TEMPLE OF SATURN.

nated these annual solemnities. From these three temples a procession of Roman equites or knights to the capitol took place on July 15th of each year, in honor of Castor and Pollux, whose fight on behalf of the Romans at the battle of lake Regillus is familiar to all readers of Macaulay's *Lays of Ancient Rome*. Prof. Ramsay, in his *Manual of Roman Antiquities*, tells us that beside the temple of Mars stood a sacred stone, the *lapis manalis*, which was dragged into the city with certain ceremonies during periods of excessive drought in order to procure a fall of rain.

The long and trying journey of Julius and his prisoners was now drawing to a close as they reached the city walls, and entered imperial Rome by the ancient Porta Capena in March, A. D. 61, in the seventh year of Nero's reign and the twenty-fourth of his life; and Paul's longing desire to visit the great capital of the empire was at length fulfilled. He had mentioned this desire on more than one previous occasion: "I must also see Rome." (Acts xix: 12). "Having a great desire these many years to come to you." (Romans xv: 23 *et seq.*) "For I long to see you." (Romans i: 10-15). The words of the Lord also must often have come back to him: "Be of good cheer, Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." (Acts xxiii: 11).

But it was within the imperial city itself that Paul and his companions were to look upon public works of greater magnitude, and edifices of architectural grandeur and beauty even still more attractive than the monuments, temples, villas, and the innumerable statues of the *Dei Viales*, or Deities of the road, which they had passed as they journeyed along the Appian way. On entering Rome by the Porta Capena, they would pass on the left the Circus Maximus, or great race course of Rome, formed in the hollow between the Aventine and Palatine hills, and able to accommodate, according to the Notitia, four hundred and eighty-five thousand spectators. It was on this very spot that some eighteen hundred years previously the rape of the Sabine women by the Roman youths took place. Proceeding along the Via Triumphalis, with the Palatine on their left surrounded by the magnificent palaces of the Cæsars, they would enter the Via Sacra, and reaching the *velia* or low ridge at the slope of the Palatine, would ob-

tain the first view of the renowned Forum, now the most classical place of old Rome, and at that time the chief place of general resort of the mightiest metropolis of the ancient world. Here it was that the constitutional congress of the patricians, the *Comitia Curiata*, took place, as also the meetings of the senate and the Roman people; it was here that justice was administered, and it was here that magnificent basilicas, porticos, triumphal arches, courts of justice, and other ornamental buildings, eminently befitting the capital of so dominant an empire, were to be found.

Immediately facing him, Paul would see not only the Tabularium, in which all the public documents were deposited for record and safety, its many arched niches being filled with fine marble statues, but also the great temple of Jupiter, Optimus Maximus crowning the Capitoline hill, and the beautiful temple of Concord, built in B. C. 367, and now a complete ruin. He would further see the "Rostra," or stage from which orations were made to the people, and the "Comitium," or polling place of the Roman burghers. The word "Rostra" means the beaks of ships, and the stage was so called because it was ornamented with the beaks of ships taken by Camillus from the Volscians, somewhere about B. C. 350.

To the left, and at the further end of the Forum, would be seen the temple of Saturn, a relic of very early worship. It was dedicated in B. C. 498 or 497, but it is said to have been erected by Tullus Hostilius, the Roman king, somewhere about B. C. 650. Prof. Ramsay tells us that during the Republic it was employed as the state treasury (*Aerarium*), and that here not only the public money, but also the military standards, the decrees of the senate, and all public documents were deposited until after the erection of the Tabularium. Of this building, only eight Ionic columns with their capitals and architraves are now left standing. Near this temple stood the arch of Tiberius, erected by Germanicus in A. D. 17 to commemorate the recovery of the flags which had formerly been lost to the nation by Varus.

A little nearer would be seen the splendid "Basilica Julia," commenced by Julius Cæsar and completed by Augustus, and dedicated in B. C. 46. It was of great size, composed of a nave surrounded by a double portico of square pillars, and capable of accommodating four courts of law, consisting altogether of one

hundred and eighty judges, or jurymen, besides an immense concourse of spectators. Its floor is in a good state of preservation, and looks, as Zola says, like an architect's ground plan.

Paris, France.

[TO BE CONTINUED.]

MY PRAYER.

(For the Improvement Era.)

O my Father, thou that lovest,
All thy children here on earth,
Thou dost guide us by thy Spirit,
Even from our time of birth.
Let thine angels watch around us,
Guide us in the path of right,
Help us to resist temptation;
Help us, Lord, to win the fight.

We are weak and mortal creatures,
In this school so far below;
We are striving to be greater,
And in light and knowledge grow.
Evil paths are always open,
Satan watching by the way,
He is anxious to beguile us,
Seeking hard to lead astray.

Grant us light and revelation,
That the narrow path we keep,
That we do thy bidding always,
And thy choicest blessings reap.
Guide us on in paths of safety,
To thy mansions far above,
Where we'll dwell throughout all ages
With our Father whom we love.

O what joy will fill our bosoms
As we sing thy holy praise,
With thy presence shining 'round us,
Like the sunlight's brightest rays.
Earthly trials are all forgotten
In this high and holy land,
Where we'll dwell in love and union
With the true and chosen band.

CHARLES H. WHITE.

Payson, Utah.

THE OLD MOTTRAM CHURCH.

BY JULIAN M. THOMAS.

The Mottram Church is an old and interesting structure. It stands on a high hill in England and commands a view of the Longdendale Valley where Robin Hood is said to have strung his bow.

The church is reached from the west by several flights of steps. At the bottom of the upper flight is invitingly situated an inn where church-goers may dampen an exceptionally dry sermon with a gill of "'alf an 'alf."

I ascended the well-worn blocks of stone of which the steps are made, and came to what first appeared to be a flag-paved church-yard. But the flags are all grave stones, and even those in the pathway bore the names of deceased Englishmen. The graves are not like those in Utah. Here the people are buried one above another, many occupying the same grave. This saves room. Another custom different from ours at home is that of leaving the grave before the coffin is covered up.

On some stones the engraving is very indistinct, it having been worn away by rain and by the feet of curious sight-seers. Many of the epitaphs date back to the middle of the seventeenth century. On these I found that "f" was used for "s" and the combination of "s" and "l" looks like an inverted capital "U." One bore the inscription "A. Q.," and the date showed that the gentleman had been resting for two hundred years when the pioneers entered Salt Lake Valley.

The janitor spoke of a stone which gave an account of a case of "body snatchin'" and on following the piece of coal which he threw to direct me, I found the following suggestive verse:

Though once beneath this ground his corpse was laid,
For use of surgeons it was then conveyed.

Vain was the scheme to hide the impious theft,
 The body taken—shroud and coffin left.
 Ye wretches who pursue this barbarous trade,
 Your carcasses, in time, may be conveyed,
 Like his, to some unfeeling surgeon's room,
 Nor can they justly meet a better doom.

I was informed that the empty coffin from this grave was hung on a cross in the market place to show the "unfeeling surgeons" that their "impious crime" was known. Now, instead of the stolen body, the grave contains all that is mortal of his better half.

Body stealing, they say, was not an extraordinary occurrence at one time. It was considered a regular business, and new graves had to be watched until the body had become decomposed beyond being useful to the surgeon to insure it against molestation.

Some of the old epitaphs are full of meaning. One says:

This world is full of crooked streets.
 Death is a market place where all must meet.
 If health was merchandise that wealth could buy,
 The rich would live, and the poor must die.

Another:

Farewell, vain world, I've seen enough of thee;
 Therefore am careless what thou say'st of me,
 Thy smiles I count not, nor thy frowns I fear;
 My cares are past, my bones are quiet here.
 What faults you've seen in me take heed to shun,
 And look at home, for there's work enough t' be done.

The church-yard is gloomy and solemn. The indescribable dreariness is made to remind me of Poe's hideous tales by the tolling of the steeple bell. I almost despair of conveying an idea of its awful sound, for it is more of a moaning out of the hour of the day than the clanging of a tower clock. As an old man, borne down with grief, slowly arises from his chair, in the corner of the darkened room, to answer a knock at the door; so the old bell seems to awake from its musing when the minute hand points at twelve, and then sink mournfully back to await another call to duty. I can hear its cold and death-like sound still, and it seems to penetrate my bones. Its cheerless note is to me a fitting reminder

the soulless worship which is often taught beneath the roof of the venerable and stately edifice.

The church was built in the middle of the thirteenth century, and was dedicated to St. Michael. Later on, funds were contributed for its improvement by Edward Shoa, who was Lord Mayor of London in the reign of Richard III, and who is mentioned by Shakespeare in his play of that name.

The exterior presents an old and battered appearance. The figures on the eaves can hardly be recognized as figures. Now and then, a discernible face is seen, reminding one that the rest of those projections which have been worn by the weather to mere bumps, must have been, at one time, figures, too. New window frames of sandstone replace those made unserviceable by time.

The interior is a repository of old relics, and is distinctly ancient, with one exception: a modern pulpit of alabaster has been installed, at great expense. Although beautiful, it seems out of place amid its plainer surroundings. A christening font stands near the doorway. I was told that this, which is about four feet high and which resembles a large sandstone mallet, is in use at the present time. It is the only known relic of the church which occupied the present site before this one was built in 1250. Hung near the tower are some shelves in which loaves of bread are received for the poor, and which bear the notice: "The gift of Dame Elizabeth Booth to the poor of the parish forever." The date is given as A. D. 1619. Near by, is a list of forty-four clergymen, dating from the year 1300.

I noticed a reserved looking room fenced off on two sides by heavy, carved-oak posts, and took it to be the jail where people who had fallen asleep or forgot to say, "Amen," were thrust till after service. But the guide said it was the private chapel of some "Esquire" who had what seemed to me a "corner" on his religion. He also had a protection against the collection box when his door was locked. But his "private chapel" was very interesting, containing the effigy of a knight in armor which an old gentleman later informed me was "Owd Roe." He added that "They recon' 'e were in a worl-wind an it blow'd 'im in the air an' 'e lit about the big cut yonder." Old Roe fared rather badly as all his toes are gone, and though made of stone his face was nearly washed

away. His trusty steel still hangs from his belt, and he is accompanied in his solitary abode by his still faithful wife, who lies at his side. She has shared her husband's fate, and centuries of weathering has sadly disfigured her also.

The effigy represents Sir Ro or Ralf De Stavelegh, a crusader under Richard the Lion Hearted. Tradition says that the knight was once captured by the Saracens and imprisoned in Palestine, but on praying to God, he fell asleep in his cell. On awakening he found himself lying in a green meadow near Mottram Church, having been mysteriously restored to his native land.

On leaving the church with its old oak benches, its aisles paved with time-bedimmed grave stones, and its mysterious air and atmosphere, which almost make one instinctively look for cobwebs and bats, I noticed where some naughty boy of by-gone ages had carved on the door "W C 1769." A card on the wall gave some "Hints to those who worship God in this Church:"

Be on time,
Go straight to Church.
Kneel down on your knees.
Do not look around every time the door opens.
Join in all the prayers and singing and amens.
Stand directly the hymns are given out.
Do not whisper to your neighbor.
Keep your thoughts fixed.
Bow your head at the most holy name of Jesus.
If you bring children see that they kneel too.
Make almsgiving a regular part of your worship.
Pray for those who minister.

A note following stated that the congregation should stand as the Vicar and the choir passed out, then, when they had gone, kneel down and pray for them.

Hyde, Cheshire, England, 1907.

PHILIP S. MAYCOCK.

Suddenly and unexpectedly, Elder Philip Starkey Maycock died on the 21st day of March, 1907. He had been ill only a short time. He was born in Salt Lake City, May 23, 1872, and was the son of Bishop Thomas and Louisa Starkey Maycock. He graduated from the public schools of Salt Lake City, and later attended the Latter-day Saints College. He filled a mission to Germany and Turkey, presiding over the mission in the latter country; returning, he again entered college as an instructor, and later, the law school at Ann Arbor, Michigan, where he finished a three years' course. After graduating, he took up the practice of law in Salt Lake City, forming a partnership with Mathonihah Thomas. He was chosen second counselor to President Hugh J. Cannon at the organization of the Liberty Stake, and became a member of the General Board Y. M. M. I. A. in October, 1903. He was a clear thinker, faithful worker, an eloquent, forcible and interesting speaker, fearless and courageous, and in every way commanded the respect and admiration of his associates and the general public.

Funeral services were held in the Assembly Hall, Salt Lake City, at noon, on Sunday, March 24. Elder B. H. Roberts spoke, representing the General Board, and the members were present in a body, all having received an invitation to attend from President Joseph F. Smith. Bishop Roscoe W. Eardley, of the Third ward, presided. The opening prayer was offered by Elder Rudger Clawson. Presidents Joseph F. Smith, John R. Winder and Anthon H. Lund occupied the main stand, which, with the other pulpits, was profusely decorated with floral offerings from the ward, stake and other organizations to which Elder Maycock belonged. The Second and Third ward choirs and other singers furnished beautiful and

appropriate music. Remarks were made by Bishop Eardley, of whose ward Elder Maycock was a member; President Hugh J. Cannon, whose second counselor he was; B. S. Hinckley, representing the High Council of the Liberty stake; President Anthon H. Lund, who had traveled with him in Turkey and the Holy Land; Elder B. H. Roberts, of the General Superintendency of the Y. M. M. I. A.; and Elder George Albert Smith, of the quorum of the Twelve apostles. Elders Rodney C. Badger, B. S. Hinckley, Willard Done and Edward H. Anderson, representing the General Board, accompanied the remains to the grave, which was dedicated by Elder F. F. Hintze, a companion missionary of the departed in the Holy Land.

From among the eulogies pronounced upon his honored career and life, the following, delivered by Elder B. S. Hinckley, is here given place:

Standing in the chaste presence of the dead, one can see in its true light the supreme worth of a well spent life. In all those basic virtues which men so much admire, Philip Maycock was the peer of any man. He was honest to the center, sound to the core, sincere, patriotic, loyal, lovable, and withal a most sympathetic, tender-hearted man. The thing that appealed to one most, in the life of this splendid man, was not these virtues of which I have spoken: but rather his fine sense of justice. From his boyhood days to the hour of his death, Philip Maycock never stood by and consented to unfair play. Go to the little ward where he grew to manhood, and ask the careless boys who do not appreciate the better ways of life, and with one voice they will pronounce him their hero and leader. Ask the poor widows in that ward, the foreigners who live there, the plain people who knew him best, and their united testimony will be, that he was a defender of the weak, a champion of the oppressed. Philip Maycock never took an undue advantage of his most hostile enemy. He stood always and forever for "a square deal." That is the thing which endeared him most to the hearts of those who knew him; those who knew him best, loved him most. He was eloquent, capable, fearless, courageous, and by nature he stood as the tribune of the common people.

I am invited to say a word or two in behalf of the High Council of the Liberty stake of Zion. Outside of his family and his immediate friends, I am bold to say that this circle of men will miss him most. "We shall meet, but we shall miss him." To us, Philip Maycock was a wise counselor, a chivalrous leader, a gallant friend, and a sympathetic companion. To all who knew him, he was an honest man, the noblest work of God. His voice is hushed, his eyes are closed, he has gone to his last sleep, but he has left forever upon our souls the impress of his splendid character. He lived scarcely thirty-five years. In the bloom of young and glorious manhood, he was snatched away, but he left behind him a sweet and shining memory

which will serve as a lasting consolation to his family and as a continuous inspiration to his friends.

May that sweet and hallowed influence that emanates from the holy presence of our Father be distilled upon the hearts of those who mourn most his departure. May the bereaved wife be comforted, may the heart of his aged mother be cheered in the knowledge that this husband and son has added lustre to the good name which he bore. And may our Father enable us so to live that when our summons comes we may find a place beside this noble man, in yonder celestial world, is my humble prayer, in the name of Jesus. Amen.

STORE UP TREASURES IN HEAVEN.

BY E. A. GUSTAVESON.

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also.

So taught the Lord and Master when on earth directing men back to the presence of their Heavenly Father. He also said, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Many in the days of prosperity fail to profit by these words of the Savior. Opportunities are afforded, on the right hand and on the left, for men to increase their wealth, which seems to charm their eyes and minds, and draw them away from the most important object for which we all came upon this earth. The idler should not eat the bread of the laborer, but none should become wrapped up in business affairs to the neglect altogether of their spiritual welfare. The Lord will require us to give an account of the talents he has given us, and who among us that would not wish to say, "I have improved to the very best of my ability."

The faithful men and women holding responsible positions today will lay down the yoke one by one and go to their reward. The youth today will be called to fill their places, and if they have qualified themselves by honest effort the collar will not hurt their shoulders as it would a colt's, but they can step into the harness and keep the work going. If a young man is called into the mission field who has not made the proper use of his time at home, he must spend months of hard study before he can become useful as a messenger of truth, while one who has studied and qualified himself at home steps into the harness at once and does the work. In the mission fields more qualified missionaries are wanted. Ward bishops, Sunday Schools, Mutual Improvement Associations, Religion Classes and other organizations and institutions want more *workers*. Young men, why not be more eager to qualify and prepare to take part in the great and noble work. Wake up and show some ambition. Be good, *but be good for something*. Be not drones, but eager workers for the cause of truth, so that, at the last, you may be welcomed with the glad words, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord?"

Big Cottonwood, Utah.

EDITOR'S TABLE.

PRESIDENT JOSEPH F. SMITH'S OPENING ADDRESS AT THE ANNUAL CONFERENCE.

Both for present consideration and future reference, in the way of doctrine, history, instruction to the priesthood, and exhortation to the people, the opening address of President Joseph F. Smith, delivered on Friday morning, April 5, at the 77th annual conference of the Church, is of such importance and value that it is given in full, in addition to the address of the First Presidency printed in another part, in this issue of the ERA. It need only be added that the conference was characterized by a feeling of sympathy, union, and love, rarely, if ever before, witnessed among the people. We believe that this good feeling, exemplified in conference, is general among the Latter-day Saints. It certainly distinguished all the speakers, and was found in all the assemblies of the Saints during the conference:

I am delighted to greet you at the opening meeting of our general conference. It is certainly assuring and extremely pleasant to see so many assembled at the first meeting. I think it indicates an interest in the occasion on the part especially of the presiding authorities of the Church and the leading members. We are delighted to see you here, and we have only congratulations to offer to you and to all the Latter-day Saints for the abundance of the mercies and blessings of the Lord upon His people throughout the land.

I do not desire to say anything this morning in a boastful spirit, nor with over-confidence in ourselves, but what I shall say I sincerely hope may be prompted by the Spirit of the Lord, which

is the spirit of wisdom, that I may not say anything that the Lord would not approve and that would not be acceptable to you in the spirit of truth. I desire to briefly represent before this vast assembly, as the Spirit may give me utterance, the present condition of the Church of Jesus Christ of Latter-day Saints, as I see it. I will speak first of the Presidency of the Church and their associates, the council of the Apostles. I only wish to refer to them very briefly; for we are here before you, and it is probable that you will hear from us during this conference individually, and will be able to judge for yourselves of our spirit, our faith and our works. I am most happy in saying to you that the Presidency are as united in their spirit, in their faith and in their works, as they have ever been since the organization of this Presidency. We leave it to you to judge whether our spirit is right, and whether our faith is founded in the truth or not. The Presidency and the Apostles are united in their feelings and in their love for one another. So far as I am able to discern, there is not a single thought in the mind of any member of the Presidency or the Twelve Apostles that would not meet with the signal blessing, approval and sanction of our Great Father and Judge. In saying this much for the brethren who stand at the head, I believe I am only doing them justice and representing briefly but truly the real condition of these two leading councils of the holy priesthood. I am also happy to say that the same goodwill, union, love and confidence exist between these two bodies and the presiding Seventies of the Church. The First Seven Presidents of the Seventies are united with us, and we with them. All these brethren are diligent in the performance of their duty. They are willing, ready, and always on hand to meet every call that is made of them. You know them yourselves, they having visited you and preached in your stakes and wards, so you can judge of their spirit, and that they are in the faith of the gospel, to remain forever, if they will continue to enjoy and cultivate the spirit of the gospel and the love of the truth which pervades their souls today. We expect that; we look for it; and we could not for one moment admit in our thoughts that anything other than that could ever occur with these three leading quorums of the Church.

I am sorry to say that the health and vigor of some of the

members of the Presiding Bishopric is not that which we could desire; but they are united, and they have efficient help in their office. They are men who have been tried for years in their bishopric. They are men of God, men of truth and soberness, men of wisdom and judgment, under the inspiration of the Holy Spirit; and God has been with them, as the presiding quorum over the lesser priesthood of the Church, and they have been wonderfully blessed. They are true men, according to the light and intelligence with which they are endowed.

I need not say very much about our Presiding Patriarch. He is before the people. He has not been able to travel among the people and counsel with the patriarchs in the different stakes of Zion as much as we would like him to do, on account of family illness; but we hope that the Presiding Patriarch of the Church will find himself strengthened and relieved from embarrassments and obligations that tie him down, and be able to exert himself to visit the saints and administer consolation and blessings to them, to strengthen their faith in bearing testimony of the truth to them, and in this way magnify and honor his holy and high calling; for it is his duty. Indeed, it is expected of every man on whom responsibility is placed, and who is called by the voice of the Spirit and sustained by the vote of the people, that he will do his duty to the uttermost, according to his ability and the inspiration that he is entitled to enjoy, in the discharge of the duties of his office and calling.

I can speak heartily and warmly of the fidelity, intelligence and wisdom, strength and influence of those who today are acting as presidents of stakes. With exceedingly few exceptions—and I would hardly desire to admit that there is any exception, but if there are exceptions, they are very, very few—the presidents of stakes and their counselors are men after God's own heart, true to their callings and their bishoprics, true to the Church of Jesus Christ of Latter-day Saints, true to their office, faithful and united in the discharge of their duty, and diligently looking after the spiritual and temporal welfare of the stakes of Zion over which they preside. They are men in whom we repose the most absolute confidence, men of integrity, of tried faith, of noble character, of pure lives, fathers to the people, whose mission it is to look after

the welfare of Zion and the building up of that portion of the kingdom of God submitted to their care. I speak well of the presidents of stakes and their counselors. The members of the various high councils we cannot speak so comprehensively of, because they are too numerous for us to be individually acquainted with them. But we know the presidents of stakes, and we are more or less familiar with their counselors, and we believe that care is being taken in all the stakes of Zion to have efficient high councilors, men who are exemplary in their lives, men of good influence in the stake in which they are called to be twelve counselors to the Presidency, and twelve judges also, to sit with the Presidency of the Stake and adjudicate and adjust difficulties and differences that may arise in the stake, and to look after the proclamation of the gospel, both by precept and by example. We believe that great care is being taken to select and to maintain efficient high councils throughout Zion. Where there is weakness and any necessity for change, it is our counsel to the presidencies of the stakes of Zion to make such changes, to fill up the high councils, and to be provided with alternates who will be efficient in the discharge of the duty that devolves upon them.

The same may be said almost universally of the bishops of the Church and their counselors. Of course, bishoprics are frequently changed. It is often the case that bishops remove to other sections of the country, and it becomes necessary to reorganize the bishoprics. Then wards are frequently divided into two or more, and this calls for more bishops and counselors. Occasionally men become feeble from age, and after serving many years it becomes necessary to relieve them from the great responsibility of their calling, and to call younger and stronger men to fill their places. In this way our bishoprics are more frequently changed probably than any other council of the priesthood. But we do not know of any particular deficiency in this important part of the priesthood. I do not think there is any organization in the Church of greater importance than that of the Bishopric. They are indeed fathers to the people. It is their duty to look after the widow, the fatherless, the poor, the needy, the sick and the afflicted. They are expected to not only be temporal fathers of the people, but spiritual fathers also. A double duty rests upon them with mighty force.

It is their business to look after the erring as well as the feeble, and to feel after those who are inclined to stray from the paths of virtue and honor. It is expected that the bishoprics of wards will be in constant touch with their people, and that the bishop will know every member in his ward, through the agencies that are established in the Church by divine revelation, by means of which every member of the Church can be reached and his or her condition, spiritual and temporal, be known. This is a great responsibility resting upon our bishops, and as a rule they are faithful men, chosen by inspiration. The choice of our bishops is not made by the body. Let me say just a word in regard to that principle. There is no officer in the Church of Jesus Christ of Latter-day Saints chosen by the body. The Lord has given us his way to do these things. He has revealed to us that it is the duty of the presiding authorities to appoint and call; and then those whom they choose for any official position in the Church shall be presented to the body. If the body reject them, they are responsible for that rejection. They have the right to reject, if they will, or to receive them and sustain them by their faith and prayers. That is strictly in accordance with the rule laid down of the Lord. If any officer in the Church has my sympathy, it is the Bishop. If any officer in the Church deserves credit for patience, for longsuffering, kindness, charity, and for love unfeigned, it is the bishop who does his duty. And we feel to sustain in our faith and love the bishops and counselors in Zion. We say to the bishoprics of the various wards, Be united; see eye to eye, even if you have to go down on your knees before the Lord and humble yourselves until your spirits will mingle and your hearts will be united one with the other. When you see the truth, you will see eye to eye and you will be united.

The truth will never divide councils of the priesthood. It will never divide presidents from their counselors, nor counselors from their presidents, nor members of the Church from one another nor from the Church. The truth will unite us and cement us together. It will make us strong, for it is a foundation that cannot be destroyed. Therefore, when bishops and their counselors do not see eye to eye, or when presidents and their counselors have any difference whatever in their sentiments or in their policy,

it is their duty to get together, to go before the Lord together and humble themselves before him until they get revelation from the Lord and see the truth alike, that they may go before their people unitedly. It is the duty of the presidents of stakes and high councilors to meet often, to pray together, to counsel together, to learn each other's spirit, to understand each other, and unite together, that there may be no dissension nor division among them. The same with the bishops and their counselors. The same may be said of the councils of the priesthood from first to last. Let them get together and become united in their understanding of what is right, just and true, and then go as one man to the accomplishment of the purpose they have in view.

There is an effort being made (it has come more particularly to our notice in the near stakes of Zion) by the presidents of stakes and the presidents of the various quorums of the priesthood to induce the members of these councils to attend to their priestly duties. The high priests' quorums should have their regular meetings. They should meet together as often as circumstances will permit or as necessity requires, and grow and unite together. They should establish their schools of instruction and enlightenment; for it is the duty of the high priests' quorums to teach the principles of government, of union, of advancement and of growth in the kingdom of God. They are indeed the fathers of the people at large. In our high priests' quorums are numbered the presidents of stakes and their counselors, bishops and counselors, patriarchs, and all that have been ordained to the office of high priest in the Melchizedek priesthood. All such belong to the high priests' quorum. They come under its supervision, and they should have a lively union with it, not a dead connection. They should be united with the quorum in such a way that they give it all the force that they can impart for good. They should give it their individual influence, their hearty support, their confidence, and the benefit of their advice and counsel. They should not pull apart nor be disinterested in these matters.

The same may be said of the Seventies' quorums. I believe that the Seven Presidents of Seventies have it in their hearts and minds to establish a better system of growth, advancement and instruction in these quorums. The seventies are called to be assist-

ants to the twelve apostles; indeed they are apostles of the Lord Jesus Christ subject to the direction of the Twelve, and it is their duty to respond to the call of the Twelve, under the direction of the First Presidency of the Church, to preach the gospel to every creature, to every tongue and people under the heavens to whom they may be sent. Hence, they should understand the gospel, and they should not be wholly dependent upon our auxiliary organizations for instruction, neither should they be wholly dependent upon the missionary classes in our Church schools for their knowledge of the gospel and for their qualifications to preach that gospel to the world. They should take up the study of the gospel, the study of the scriptures and the history of the dealings of God with the peoples of the earth in their own quorums, and make those quorums schools of learning and instruction, wherein they may qualify themselves for every labor and duty that may be required at their hands. The bishops should take especial charge of the lesser priesthood, and train them in the duties of their callings— the priests, teachers and deacons. Our young men should be looked after. The boys, as soon as it is prudent, should be called to take part in the lesser priesthood. If it were possible to grade them, from the deacon to the priest, and from the priest upward through all the offices that will eventually devolve upon them, it would be one of the best things that could be done. All these things should be looked after by the presiding authorities of the Church, especially those who preside over the quorums. I will repeat what I said before, it is expected that every man on whom responsibility is placed will do his duty faithfully, and be diligent in the performance thereof.

Our auxiliary organizations, I believe, are in excellent condition. I need only to mention to you that our Sunday Schools probably have never had a better organization than they have today. There never has been a time in the Church when more attention has been given to imparting instruction and to forming outlines for guidance of teachers in our Sunday Schools than has been given of late; and there is a good, lively spirit and influence felt among the Sunday School workers. I will speak of the Relief Society as one great organization in the Church, organized by the Prophet Joseph Smith, whose duty it is to look after the interests

of the women of Zion, and of all the women that may come under their supervision and care, irrespective of religion, color and condition. I expect to see the day when this organization will be one of the most perfect, most efficient and effective organizations for good in the Church; but that day will be when we have women who are not only imbued with the Spirit of the gospel of Jesus Christ, and with the testimony of Christ in their hearts, but also with youth, vigor and intelligence to enable them to discharge the great duties and responsibilities that rest upon them. Today it is too much the case that our young, vigorous, intelligent women feel that only the aged should be connected with the Relief Society. This is a mistake. We want the young women, the intelligent women of faith, women of courage and of purity, to be associated with the Relief Societies of the various stakes and wards of Zion. We want them to take hold of this work with vigor, with intelligence and unitedly, for the building up of Zion and the instruction of women in their duties—domestic duties, public duties and every duty that may devolve upon them. Our Mutual Improvement Associations are in excellent condition and doing a good work. I think Brother Heber J. Grant, just returned from the mission field, will bear me out in the statement that the young men who have had training in the Mutual Improvement Associations make the most effective and successful missionaries in the world. We want this work continued, not only among the young men, but among the young women also. The Primary Associations are doing a vast amount of good, as are our Religion Class workers also. The Religion Class work has been hampered considerably, in consequence of the prejudice of some people and a disposition to hedge up the way of the gospel; nevertheless it is accomplishing good. Whatever is most effective of good is most hated and opposed by the enemy of truth.

I want to say to my brethren and sisters here this morning that in my opinion there never was a time when the members of the Church of Jesus Christ of Latter-day Saints were living better lives, were more faithful and more diligent, than they are today. We have various means of judging of this. One very accurate way of knowing is the fact that the law of tithing is being observed. There never has been a time in the history of the

Church, I believe, when the law of tithing was observed more universally and more honestly than it has been observed by the Latter-day Saints of late. The tithes of the people during the year 1906, have surpassed the tithing of any other year. This is a good indication that the Latter-day Saints are doing their duty, that they have faith in the gospel, that they are willing to keep the commandments of God, and that they are working up to the line more faithfully perhaps than ever before. I want to say another thing to you, and I do so by way of congratulation, and that is, that we have, by the blessing of the Lord and the faithfulness of the Saints in paying their tithing, been able to pay off our bonded indebtedness. Today the Church of Jesus Christ of Latter-day Saints owes not a dollar that it cannot pay at once. At last we are in a position that we can pay as we go. We do not have to borrow any more, and we won't have to if the Latter-day Saints continue to live their religion and observe this law of tithing. It is the law of revenue to the Church. Furthermore, I want to say to you, we may not be able to reach it right away, but we expect to see the day when we will not have to ask you for one dollar of donation for any purpose, except that which you volunteer to give of your own accord. Because we will have tithes sufficient in the storehouse of the Lord to pay everything that is needful for the advancement of the kingdom of God. I want to live to see that day, if the Lord will spare my life. It does not make any difference, though, so far as that is concerned, whether I live or not. That is the true policy, the true purpose of the Lord in the management of the affairs of his Church.

Before I sit down I would like to make another statement. Our enemies have been publishing to the world that the Presidency of the Church and the leading officers are consuming the tithes of the people. Now, I am going to tell you a little secret, and it is this: there is not one of the general authorities in the Church that draws one dollar from the tithes of the people for his own use. Well, you may say, how do they live? I will give you the key: The Church helped to support in its infancy the sugar industry in this country, and it has some means invested in that enterprise. The Church helped to establish Z. C. M. I., and it has a little interest in that, and in some other institutions which pay dividends.

In other words, tithing funds were invested in these institutions, which give employment to many, for which the trustee-in-trust holds stock certificates, which are worth more to day than what was given for them; and the dividends from these investments more than pay for the support of the general authorities of the Church. So we do not use one dollar of your tithing. I thought I would like to tell you that much, so that when you hear men talking about Joseph F. Smith and his associates consuming the tithes of the people you can throw it back into their teeth that they do not use a dollar of the tithing for their support. I would like our "friends," if I might be permitted to use a vulgar expression, to "put that in their pipe and smoke it." (Laughter.)

A word about our Church schools. Our Church schools were never more efficient than they are today. We have good men at their head and good teachers, Latter-day Saints, who are teaching your children principles of righteousness, honor, virtue, truth and uprightness, as well as giving them the benefits of a secular education. Hitherto we have had sufficient means to take care of our schools, but there is nothing that I have anything to do with in the Church that has grown so fast in so short a time as our Church schools. I do not know but they will outgrow the Church, by and by, if we do not put a little hedge about them, We will have to exercise some judgment and wisdom in their management, for they may grow so big that we will not be able to carry them at all. We may have to curtail them a little, and guage their growth and increase somewhat to correspond with the means available for their support.

Many things come to my mind, but one thing more I will speak of. We have seventeen or more missions in the world, and they are mostly young men who are presiding over them.* My brethren and sisters, let me say to you that these young men are your sons, and they are men after God's own heart. We have absolute confidence in their integrity. We know they are true-born and true metal. We know they can be trusted with the great responsibilities that devolve upon them. They are noble young men, men of intelligence, virtue, honor and integrity, whose

* There are twenty-three missions, all told.

word is as good as any man's bond, I do not care how strong the bond may be. Therefore, I commend these young men, and say in my heart, God bless the presidents of the missions of the Church of Jesus Christ of Latter-day Saints throughout the world. Elder Charles W. Penrose is presiding now over the European mission, where he is using the ability the Lord has given him (which we know is of no mean order) in the proclamation of the gospel, in writing editorials for the *Millennial Star*, and in exercising his influence and intelligence in the defense of the cause of Zion, and in the advocacy of the principles of the gospel to the world; and he has a large number of most faithful, energetic and worthy young elders seconding his efforts in that mission.

I feel that I have really trespassed upon your time. I now wish to announce to you that the Presidency and the Twelve have prepared a document containing our views, our faith and doctrines, and asserting the truth in connection with the up-building of Zion and the purposes of the Church of Jesus Christ of Latter-day Saints, which document we propose to have read to you this morning by Elder Orson F. Whitney, and then we want to present it to you for your acceptance or rejection, as you desire, that it may go forth from this conference, if approved, as an authoritative statement of our faith, our purposes and our works, as the Church of Jesus Christ of Latter-day Saints.

God bless you, is my prayer, in the name of Jesus. Amen.

A LITERARY DISCOVERY.

The familiar hymn on page 33 of the Latter-day Saints Hymn Book, beginning, "Softly beams the sacred dawning," was for a long series of years published over the signature of John Jaques. During all this time he was known as the author of the hymn, but in the late revision, in which an effort was made to discover the true authorship of the hymns as far as possible, it was found by searching the *Millennial Star*, in which many of the early hymns were published, that this particular hymn appeared in that publication over the signature of Harvey L. Birch, and under the

apprehension that H. L. Birch was the *bona fide* author, the name of John Jaques was dropped and Birch's name substituted in the late revised edition of the hymn book.

This change induced many inquiries and considerable criticism, some pronouncing it unfortunate and astonishing that an honest man like Elder John Jaques should permit his name to be used so many years as the author of a familiar hymn, when in reality he was not the author. Others, of apparently superior literary intelligence, knew full well that the hymn was much better than anything John Jaques had ever written.

Under these circumstances, the matter was looked into a little further, and one day was discussed in the presence of President John R. Winder, who immediately recognized in the name of Harvey L. Birch the early *nom de plume* of Elder John Jaques, and stated that he himself was familiar with the fact that many of the early articles of Brother Jaques for the *Star* were written over this signature. The truth is that John Jaques is the author of the beautiful hymn, "Softly beams the sacred dawning," he having first written it under the sobriquet, Harvey L. Birch. The change in the revision of the late edition of the hymn book arose from the fact that those who revised it did not know the facts in this case as herein set forth, and hence the error. This correction and statement is due to the honored name of Elder John Jaques; and the information that he wrote the hymn under the name of Birch should be as widely known as the error which was made in changing it. It is to be hoped that the critics who were so positive that the hymn was superior to anything ever written by Brother Jaques, will also repent and be very particular in the future as to how they criticise unjustly, and without true proof.

JOSEPH F. SMITH.

MESSAGES FROM THE MISSIONS.

Writing from Hyde, England, February 12, 1907, Elder Julian M. Thomas says: "The pages of the ERA are brim full of interesting and instructive matter from cover to cover. We missionaries take a delight in the articles on science, as well as in the stories and historical articles, and find pleasure in reading it from cover to cover."

K. N. Winnie, writing from Nome City, Alaska, under date of February 20, says: "Brother Edward G. Cannon and myself are holding gospel meetings regularly during this winter, and quite a number are interesting themselves in the principles of the gospel." These brethren are in the far north mining, and they have found some quartz veins in the section of the country where they are mining for placer gold. During the long winter night in the north, they have sought to illumine the darkness by teaching their fellow men the principles of the gospel.

It appears from the *Millennial Star* that during the year 1906, in the British mission, the 281 missionaries in the field baptized 676 people, visited 857,214 homes, distributed 4,092,449 tracts and 136,830 books; 19,285 meetings were held, and 278,319 gospel conversations. The mission has a membership of 4,743, not including 732 children who are under eight years of age.

From the Netherlands-Belgium mission report for March, 1907, sent the ERA by President Alexander Nibley, we learn that there are 45 elders in the five conferences of this mission, 11 of whom are laboring in Liege. During the month 35,091 tracts were distributed and 10,905 strangers' homes were visited, including 740 visited by reinvitation; 2,709 gospel conversations were held, or an average of 60 per elder. There were 30 baptisms.

The ERA acknowledges an invitation to attend the conjoint annual conference and dedicatory services of the new Latter-day Saints church, corner Twenty-seventh and Clark streets, Milwaukee, Wisconsin, March 23 and 24, 1907. Services were held on Saturday evening, 7:30, and Sunday at 1 and 7:30. President Arnold H. Schulthess of Salt Lake City, and President German E. Ellsworth, of the Northern States mission, Elder George N. Curtis, of Chicago, and President John Russon, of the Wisconsin conference, besides twenty-four traveling missionaries from Utah, Idaho and Canada, were present. The Milwaukee male quartette and branch choir gave several musical selections.

Writing from Liverpool, England, February 7, the following results of an open air meeting, are given by Elder Robert Price, of the Liverpool office, British mission:

It is very interesting to missionaries of the Church to observe the manner in which the Lord directs their labors as he did those of his servants in former days. By his Holy Spirit he told his servant Philip to go and meet the Ethiopian eunuch and to teach him the truths of the everlasting gospel. The writer of this sketch had a similar experience, a short time ago. In company with Elder Walter E. Grant, I was holding a street meeting in the city of Liverpool. Quite a number of people had gathered to hear us. Just before closing our services, I was told by the Holy Spirit, that among the listeners were a man and woman who desired to know the truth, and who would join the Church if they understood the gospel. I felt impressed to go up and speak to them, which I did as soon the meeting was over. I told them briefly our message, and invited them to come to an indoor meeting to be held the following week. I told Elder Grant what had been manifested to me by the Spirit of the Lord and was not a little surprised when he told me that he had received a similar impression in a similar way. I presented the

gentleman and his wife with one of our tracts, also a copy of the pamphlet, *Rays of Living Light*. I expected to see them at our meeting the following Wednesday evening, and was very disappointed when they failed to appear. I did not see either of them again until two months had passed away, but I had by no means lost faith in them. I believed most firmly that the time would come when they would unite themselves with the Church. My joy can be imagined when one Sunday evening the lady above mentioned appeared among the strangers at our meeting. She seemed deeply interested in all that was said. After the meeting she told me that she was the lady to whom I had spoken some weeks before on the street, and that she desired me to come to her home. I accepted the invitation with thanks. I invited Elder William A. Morton to accompany me. We found the lady's husband very much prejudiced against us. We were, however, careful not to say anything to offend him. We spoke kindly to the gentleman and his wife, and explained, as far as circumstances would permit, some of the first principles of the gospel. Before leaving we asked the gentleman of the house if he would permit us to pray with them. He consented, and kneeling down, we implored the Father of All to let his blessings rest upon that home and the inmates thereof; to soften their hearts that they might receive the glad tidings of great joy which he had revealed to the children of men in these latter days.

The lady invited us to visit them again, which we did once each week. As we explained to them the gospel, we could see it gradually taking root in their hearts. They treated us with much kindness even to inviting us to eat with them. Each evening we could see an improvement in them, and began to realize the truth of the apostle's words when he said the kingdom of God was likened unto a seed planted in the earth and which grew up, "first the blade, then the ear, after that the full corn in the ear."

In answer to prayer, this good woman was shown in a dream two men coming to her with a book, written in golden letters. She was told that it was a true and correct record, and that if she and her husband would obey the gospel they would receive many blessings they knew not of. She was told, however, that they would have hardships to endure before the blessings were realized. Not knowing of this dream, we were impressed to take the Book of Mormon to them and explain it, which we did. When we introduced the book the lady exclaimed, "That is the very book I dreamed about."

They continued to investigate the gospel and were very anxious to listen to the Elders. They longed for the evenings to come when we were to visit them and, as we knelt in prayer and petitioned the Lord to continue his blessings to them and to lead them by his Spirit in the way of life everlasting, tears coursed down their cheeks, and from their hearts there arose a fervent "Amen."

On New Year's Eve we had the pleasure of seeing them baptized. Their two children have also been blessed by the elders and confirmed members of the Church of Christ. At our midnight service the same evening, the husband bore a strong testimony to the truth of the gospel, and thanked God for having directed his servants to their home.

OUR WORK.

ANNUAL Y. L. AND Y. M. M. I. A. CONFERENCE.

The General Annual Conference of the Young Men's and Young Ladies' Mutual Improvement Associations of the Church of Jesus Christ of Latter-day Saints, will be held in Salt Lake City, on Friday, Saturday and Sunday, June 7, 8 and 9, 1907.

The Young Men's officers' meetings, or business meetings, will be held at Barratt Hall, beginning Friday at 10 a. m., no meetings afternoon and evening, and continuing Saturday at 10 a. m., and 2 p. m. The Young Ladies will meet at a place to be designated hereafter. Conjoint officers' meeting will be held on Sunday morning, June 9, at 10 o'clock in the Assembly Hall, and general conjoint public meetings in the Tabernacle at 2 and 7 o'clock p. m. that day.

Friday afternoon and evening will be devoted to entertainment at Wanda-mere, admission being by tickets which will be distributed by the officers.

All officers and members of the associations are requested to be present at all the meetings, and a cordial invitation is extended to all the Saints to attend the Tabernacle meetings. They will also be made welcome at the business meetings.

JOSEPH F. SMITH,

General Superintendent Y. M. M. I. A.

MARTHA H. TINGEY,

President Y. L. M. I. A.

EDWARD H. ANDERSON,

Secretary Y. M. M. I. A.

ANN M. CANNON,

Secretary Y. L. M. I. A.

CONFERENCE COMMITTEES.

The following committees were appointed by the General Boards for the General Annual M. I. A. Conference, June 7, 8 and 9, 1907:

On program for the conjoint tabernacle officers' meetings—Junius F. Wells, Thomas Hull, L. R. Martineau, Hyrum M. Smith, May Booth Talmage, Estella N. Caldwell, Augusta W. Grant, Elen Wallace.

On program for separate M. I. A. officers' meetings—B. S. Hinckley, D. M. Todd, Willard Done, James H. Anderson, and Edward H. Anderson.

On entertainment--B. F. Grant, Rodney C. Badger, Louis A. Kelsch, Lewis T. Cannon, Joan Campbell, E. W. Eardley, Mae Nystrom, Mattie Reed.

A committee on excursion—F. Y. Taylor, H. S. Tanner, Moses W. Taylor, B. S. Hinckley, Ann M. Cannon, Emily Adams, Rose Bennett, Elizabeth McCune.

A committee on transportation—B. F. Grant, Thomas Hull, E. H. Anderson, Aggie Campbell.

The board requests that active work be done by all the members of these committees. Superintendents of stakes and ward presidents of associations are requested to advertise the conference and provide for a large representation, and set to work immediately and energetically to perform their part of the labor.

A WORD AT PARTING.

Young man, you are leaving our associations today, and, perhaps, your home. You are going out into the world to work. It is important that you should earn a living, and make money, but that is not the end; neither are the essential things, the fountain springs of your life, in these. We are often mistaken in our estimates of value. The things we struggle for most earnestly are frequently of least value. Seek you, therefore, also the treasures, and the riches that remain, the forces that are permanent. The word of the Lord abideth forever; and so does your soul. You should, therefore, devote your days to doing God's will, and to developing within your own soul the eternal qualities that abide, the character that remains forever. The things that pay today may be but poor recompense for the future, measured by the rewards that endure. Remember the revelations that you have studied. In them lie the truths that, wrought into conduct in your life, make for eternal riches. Take section 89 as your physical creed. Lift up your hearts and rejoice, and take upon you the armor of the Lord, that you may be able to withstand evil. Gird yourself about with truth, put on righteousness as a breastplate; shod your feet with the preparation of the gospel of peace, and with the shield of faith stay the fiery darts of the wicked.

Take your ideals from section 59, and transmute these and other commandments into your conduct and character. Then, quoting Dr. Hillis: "Build for yourself a chamber of peace, and let the world thunder on with its din and dust. Publish in silence the glory of long suffering, the beauty of gentleness, and the might of brotherly kindness. Let the love of God strike your soul through and through as ripeness dwells in the fruit and warmth in the sunbeam. These are the ideal qualities of the soul, the invisible things of God that shall in comparison bring to utter nothingness those transient things of matter that dissolve like smoke and mist before the rising sun."

CHICAGO M. I. A.

The Mutual Improvement Associations of Chicago held a conjoint session on Sunday, March 3. Elder G. N. Curtis writes: "Beside the regular program, we were highly favored with a visit from President George H. Brimhall and Prof. J. L. Brown, of the Brigham Young Academy, and Superintendent Horace Cummings. We made arrangements to have them address us on the date mentioned. The meeting was well advertised, and we had the auditorium of our church well filled. The above named brethren addressed us, and we certainly had a spiritual feast. The brethren expressed themselves as being very well pleased with the excellent work being done by the mutuals and complimented and commended us for the enthusiasm and zeal manifest by the members of the association.

EVENTS AND COMMENTS.

BY EDWARD H. ANDERSON.

Gifts by Russel Sage's Widow.—The sum of \$10,000,000 has been given by Mrs. Russel Sage of New York, for the endowment of what will be known as the "Sage Foundation," for the purpose of carrying on philanthropic work all over the United States. Seven men and women will administer the fund as a board of trustees, and the income will be expended both in investigating the causes of bad social conditions, and in doing what may be possible to relieve them. Besides this gift she has given \$250,000 to the International Committee of the Y. M. C. A. and \$1,000,000 each to two educational institutions—The Emma Willard school, and the Rensselaer Polytechnic Institute.

Death of Hattie Wight.—The stake superintendency of the Y. M. M. I. A. of Box Elder stake—Ernest P. Horsley, Oluf Peterson, and James P. Olsen, together with their associates on the stake Board,—adcpcted on March 17, 1907, a tribute of respect to Sister Hattie Wight who died on the 16th; and who for the past six years had acted as stake president of the Y. L. M. I. A. of the Box Elder stake. Sister Wight completed a life of devotion to the cause of truth, and the salvation of souls, and gave graciously and truly of her abundant love, counsel, and encouragement to the officers and members of the Mutual Improvement Associations, who admired her for her sublime character and her achievements in the mutual improvement cause, in morals, and in religion. She was born November 12, 1871.

Railroads and State Laws.—Following the example of Congress, many of the state legislatures this season passed measures looking to the regulation of railroads. A bill of this kind was introduced into the Utah Legislature, but was promptly killed, the conservative attitude of the people of Utah prevailing against the more radical ideas of the times against railroads. Among the bills passed by other states, we find measures for reducing freight rates, for compelling railroads to supply cars for shippers, for closer supervision of corporation bond issues, and for fixing passenger fares. The following states have fixed fares at 2 cents per mile: Nebraska, Indiana, Pennsylvania, West Virginia, and Maryland, while in North Carolina the rate has been fixed at $2\frac{1}{4}$ cents a mile.

Death of a Russian Religious Autocrat.—Perhaps the most hated and also the most powerful man in Russia for 25 years prior to 1905, was Constantine

Petrovitch Pobedonostsef, Procurator General of the Russian Holy Synod, by virtue of which office he was the leader of the religious affairs in that Empire, and as such was vehemently opposed to religious tolerance and political reform. Up to the time of the publication of the reform rescript of October 13, 1905, he was the principal power behind the throne of the present Czar, which, indeed, he had been during the reign of Alexander III also. Immediately after the publication of that rescript, he retired to private life and died on March 25, 1907, in his 80th year, hated by all the reform forces in Russia. He was held responsible for the severe anti-Jewish measures of 1886-7, and also for later persecutions of that people, as well as for the intolerance which was shown toward Lutherans, Roman Catholics, and the Doukhobors. For all of his faults, he is said to have been a sincere man, and some are tolerant enough to say that cruelties which he sanctioned may have been justified to his own conscience as necessary, in his estimation, to the political and religious welfare of his country.

The Japanese Question.—This question appears to be settled temporarily, at least, by the action of President Roosevelt in calling a committee of officials from San Francisco to Washington, and arranging with them that Japanese children should have full rights in the public schools, while Japanese emigration in return should be restricted. In conformity with this plan, or agreement, the San Francisco Board of Education, March 13, rescinded the original resolution, segregating Japanese children in the public schools, and adopting a new order by which any alien children, with the exception of Chinese and Koreans may be admitted to the schools within certain age limits. The California legislature, however, proceeded to enact anti-Japanese legislation, whereupon President Roosevelt suggested to the governor of California that if this were persisted in, it might block the negotiation of a new treaty with Japan, whereupon the legislature abandoned the contemplated legislation, at least for the present. On March 14, a number of Japanese children were admitted to the schools. The National government withdrew the suits which had been instituted to test the rights of the Japanese, and on the same day President Roosevelt, under authority of the recently enacted emigration law, issued an executive order directing that Japanese or Korean laborers, skilled or unskilled, holding passports to Mexico, Canada, or Hawaii, and who came therefrom, be not allowed to enter the continental territory of the United States.

Thomas Bailey Aldrich.—On the 19th of March, 1907, Thomas Bailey Aldrich, poet, novelist, and editor, died, aged 70 years. He was among the youngest of the distinguished group of men of letters who made Boston and Cambridge illustrious during the latter half of the last century. At the age of 20 years he wrote the *Ballad of Baby Bell* which is one of his best known poems. Many boys have received great pleasure from the *Story of a Bad Boy* which remains a classic among boys' books. He was editor of the *Atlantic Monthly* for nine years. *Queen Sheba* and *Marjory Daw* are among his best known stories. A poem of his entitled *The Three Roses* is widely quoted:

Three roses, wan as moonlight, and weighed down,
Each with its loveliness as with a crown,
Drooped in a florist's window in a town.

The first a lover bought. It lay at rest
Like flower on flower that night on beauty's breast.

The second rose, as virginal and fair,
Shrank in the tangles of a harlot's hair.

The third, a widow, with new grief made wild,
Shut in the icy palm of her dead child.

Dowie, Founder of Zion City, Dead.—John Alexander Dowie who in June, 1901, proclaimed himself Elijah III, and who was the founder, and until recently the head of the religious sect founded by him and known as the Christian Catholic Church in Zion, died on the 9th of March in his sixtieth year. As is well known, he had recently been deposed as leader of Zion City and its manufacturing institutions. He was a remarkable character. Born in Edinburgh, he became first a Congregationalist minister, and then an Independent Evangelist in Australia. He came to the United States in 1890, and began to preach the efficacy of divine healing at Chicago. Many were attracted by him; and, in 1896, he organized the Christian Catholic Church in Zion with himself as overseer. A college, hospital, and a publication plant were among the establishments which he instituted, and in 1899, he purchased a site about forty miles North of Chicago with a view to building Zion City where his social and religious ideas might have full scope. It was here that a sort of state socialistic plan was adopted by his followers. The title to the land was vested in Dowie, and the members of the community, which within a year grew to 10,000 people, were pledged to absolute obedience to him. Industries were established, including a lace-making plant, brick yards, box factories, fruit-canning and preserving factories, and a manufactory for office supplies and other things. In October of 1901 he undertook an evangelistic campaign in New York City which failed of its purpose. The money expended, and other extravagances of the leader, created a financial stringency in Zion City, which, after his tour of the world taken a year or two later, embarrassed the church to such an extent that dissensions broke out, and he was deposed during the latter part of last year in favor of Voliva, the present leader, who is also having troubles of his own.

The Seventh Legislature.—The Seventh State Legislature passed 83 Senate bills and 81 House bills, making a total of 164 new laws added to the statute book.

Perhaps the most successful legislation along any particular line was that for the betterment of our public schools. Heretofore, it has required a school population of three thousand to enable the schools of a county to consolidate under one board of trustees; now any county, regardless of school population, may consolidate. Instead of each county superintendent prescribing the course of study for his county, under the new law, a commission is organized to provide a course for

all the counties, consisting of the State Superintendent, the Principal of the State Normal school, the Principal of the State Normal Training school, and two County Superintendents chosen by the State Board of Education. County teachers' institutes will now be conducted under the direction of the County Superintendent, State Superintendent, and Principal of the State Normal school. After sixty days of hard fighting, the State Superintendent's salary was raised from \$1,800 to \$2,400, and the office of deputy superintendent was abolished as a paid office. A bill was passed creating the Public School Teachers' Retirement Association, through which teachers may retire on half salary after thirty years' teaching.

What is considered by the most eminent Juvenile Court judges and workers of the United States, the best Juvenile Court law ever written, is now in force in this state. The court is given dignity by being a state court, and the true spirit of Juvenile Court work has been emphasized, by making it a separate court and not a criminal court or branch of a criminal court.

Corporations are now required to pay an annual state license. This will be a source of great revenue to the state.

A memorial was sent to Washington, urging that a new department be added to the President's cabinet, to be known as the Department of Mines and Mining.

Seven thousand five hundred dollars was appropriated for the purpose of driving artesian wells on dry farming land owned by the state.

Other important measures related to the creation of new counties, pure food, the practice of medicine, public libraries, bounty on wild animals, qualifications for marriage, state board of sheep commissioners, regulating speed of automobiles, and increasing the powers of the board of equalization.

Some of the important measures introduced but not passed were: the bill for a railroad commission, Galveston bills, consolidation of the University of Utah and the Agricultural College of Utah, depository acts, poll tax bill, Capitol sinking fund, Sunday closing of saloons, etc., and insurance supervision.

George H. Taylor.—Bishop George Hamilton Taylor, of the Fourteenth ward, Salt Lake City, who died on April 14, at his home in Sugar House, was the fourth Bishop of the Fourteenth ward, and the son of Samuel Taylor and Lydia Osborne. He was born in West Bloomfield, now Montclair, Essex county, New Jersey, November 4, 1823. His ancestors came to America from England, in 1639. From the time he was eleven years old he was practically a worker. He spent two years on a farm, and later clerked in Jersey City, and New York. When sixteen years of age he was apprenticed to learn calico engraving, at Haverstraw, N. Y., where he worked until he was twenty-six years old. It was here that a fellow workman, John Druce, preached the gospel to him, and later baptized him on the 22nd of September, 1849. Many of the workmen were also converted, and a branch was formed which aided materially in helping to sustain *The Mormon*, a periodical published by Apostle John Taylor, at that time, in New York City. On the 31st of August, 1856, he married the late Elmina Shepherd, well known as general president of the Young Ladies' Mutual Improvement Associations of the Church. With Edward Stevenson, in the spring of 1859, they crossed the plains with their own ox team, arriving practically penniless in Salt

Lake City, on the 16th of September. He accepted work at a saw mill in Cottonwood canyon, laying there the foundation for his future business. He labored first as a carpenter, and later as a maker of doors and sashes. He was a founder of the firm of Latimer & Taylor, which was the beginning of the great building and lumber company of various titles, at different times, but lately known as the Taylor-Armstrong Co., of which he was president until the time of his death. George H. Taylor blew the first steam whistle ever heard in this city, and planed the first board by machine in Utah.

Many middle-aged people remember him as Sunday school superintendent. On the 20th of April, 1876, he was chosen second counselor in the bishopric of the Fourteenth ward; and first counselor December 18, 1884, and bishop of the ward October 11, 1886. He filled a mission to England in 1879-80, presiding over the London conference. In both business and religious affairs Brother Taylor was a man of sterling worth, honest, energetic, progressive, sympathetic and full of faith. He filled the office of bishop with honor and distinction, and was indeed a father and a comforter to the poor of the ward. Funeral services over his remains were held in the Assembly Hall, Salt Lake City, April 16. Presidents Joseph F. Smith, John R. Winder, Anthon H. Lund, Elders Heber J. Grant, Nephi L. Morris, and President Frank Y. Taylor of the Granite stake, and Bishop John M. Whitaker of the Sugar ward, paid deserved tributes to his memory. The Temple choir furnished the singing and music. Bishop Taylor had been a faithful worker in the temple for several years. He married Lois Foote, July 4, 1877; and Nellie Colebrook, October 9, 1885, and leaves a large family to mourn his departure.

Executive Appointments for 1907, Confirmed.—E. A. Wedgwood, Inspector General; G. B. Pfoutz, Member State Board of Correction; James T. Hammond and Grant H. Smith, Members of Code Commission; O. J. Salisbury, John Watson, J. J. Thomas, R. R. Tanner, Members of State Board of Equalization; J. G. McDonald, M. K. Parsons, Thomas H. Smith, John H. Seeley, Robert R. Irvine, Frank J. Hewlett, Fred J. Kiesel, Emma A. Empey, Members of Board of Directors of Utah State Fair Association; Perley A. Hill, Wm. M. Piggott, Dr. C. M. Benedict, Members State Board Examiners of Barbers; H. B. Cromar, State Fish and Game Commissioner; John Peterson, State Dairy and Food Commissioner; Herman Harms, State Chemist; F. W. Price, Commissioner of Statistics (office afterward abolished by the Legislature); Arthur Parsons, Member and Chairman of State Board of Labor, Conciliation and Arbitration; E. M. Conroy, T. B. Evans, Members of Board of Trustees of State Industrial School; Samuel C. Park, Brigadier General (from June 22, 1905); C. R. Hollingsworth, Ashby Snow, S. H. Love, Members of Commission on Uniform Legislation; W. G. Dalrymple, Member State Board of Dental Examiners; W. R. Calderwood, Member of State Board of Health; Walter H. Dayton, B. F. Riter, John Culley, Members of State Board of Pharmacy; W. W. Riter, Waldemar Van Cott, Anthon H. Lund, Samuel Newhouse, Members of Board of Regents, University of Utah; W. S. McCornick, Mrs. A. W. McCune, W. W. Riter, John Q. Adams, Members of Board of Trustees, Agricultural College (W. S. McCornick afterward declined to serve and W. W. Riter resigned); T. C. Callister, Henry

N. Hayes, Wm. H. Thain, Members of State Board of Land Commissioners; John Hafen, A. B. Wright, Virginia S. Stephen, Edwin Evans, G. Wesley Browning, M. M. Young, Members of Governing Board of the Utah Art Institute; L. N. Stohl, Member of Board of Trustees, Agricultural College; F. S. Bascom, Member of State Board of Health; C. A. Hickenlooper, J. Edward Taylor, J. D. Wadley, Thomas Judd, Members of the State Board of Horticulture; Leslie S. Hodgson, Member of Board of Utah Art Institute (appointment due to refusal of Senate to confirm appointment of S. T. Whitaker); D. C. Budge, A. S. Condon, Charles L. Olsen, A. C. Ewing, Elias S. Wright, F. E. Straup, R. W. Fisher, A. P. Hibbs, Ralph T. Richards, Members of State Board of Medical Examiners (Dr. Wright afterward resigned, and Dr. Fred W. Taylor of Provo was appointed); C. E. Loose, Member of Board of Agricultural College (Mr. Loose afterward declined to serve.)

APPOINTMENTS SINCE THE ADJOURNMENT OF THE LEGISLATURE.

John Walsh, County Commissioner, Davis (on account of resignation of J. H. Larkins); E. A. Wedgwood, Adjutant General (on account of resignation of R. C. Naylor); H. M. H. Lund, Assistant Adjutant General; Wm. J. Lynch, W. D. Candland, Members of Land Board (on account of refusal of Senate to confirm their appointments); H. S. Joseph, Trustee Industrial School (on account of refusal of Senate to confirm appointment); W. S. McCornick, Wesley K. Walton, Arthur L. Thomas, Fisher Harris, Commissioners for Jamestown Tercentennial Exposition; John E. Austin, L. R. Anderson, J. S. Ostler, Members of State Board of Sheep Commissioners (change of law by recent Legislature); J. W. N. Whitecotton, A. S. Condon, Trustees Agricultural College (declination of C. E. Loose and resignation of W. W. Riter).

New San Francisco and New Calamities.—On the 18th of April, San Francisco celebrated the first anniversary of the great earthquake and fire in that city. The day was generally observed as a holiday, and the progress in rebuilding the great city was widely observed and commented upon. Its recuperative power is wonderful when the difficulties of strikes, labor unions, grafting officials, and other obstacles thrown in its way, are considered. A new building has been completed, it is said, in about every hour for the past few months, and we may soon behold a new and more beautiful city, rising Phoenix-like from the ruins and ashes of the old San Francisco.

As if to remind the world of the fearful catastrophe, there were earthquakes in divers places, about the time of the anniversary. In parts of Mexico, many plantations, and several small interior cities were laid waste, and many lives destroyed. On the 19th fire consumed Iloilo, the second largest city in the Philippines, and 20,000 people were rendered homeless. Earthquakes added horror to the situation. In the last days of March a typhoon swept over the Caroline group in the Pacific where many lives were lost, and many of the 57,000 population were made to suffer or lost their all. Add to this, the terrible and numerous railway accidents in our own country; the fearful famine in China, where thousands die daily; and the like calamity in some of the Russian provinces where millions are threatened, or are actually suffering, with starvation, and it would seem that the year 1907 is keeping well up with last year in great calamities.

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